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ABSTRACT

The Ak Chin Reservation survey to determine educational needs had 3 objectives: (1) to discover what the Ak Chin desire and will support in education, (2) to encourage Ak Chin participation in planning on the basis of research findings, and (3) to obtain demographic data necessary for planning. A structured interview was administered to 52 reservation families in Summer, 1972 and an opinionnaire to single youths between the ages of 13 and 18. Findings yielded data on number and ages, educational level, child rearing practices, language, willingness to participate, perception of educational needs, identification of leadership, and rank order of values. The Ak Chin desired education on their reservation where the family can participate as a unit. They wanted vocational training and recreation for all ages, as well as adult education. A community school concept with the Ak Chin involved in planning was recommended with diversified education for all ages. Vocational training, particularly vocational agriculture, was suggested for youth. Involvement of Ak Chin in teaching, insofar as possible, in the community school and parent education in intellectual and motivational stimulation of children was recommended, as well as preschool education for young children. (Author/FF)

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SURVEY OF AK CHIN INDIAN RESERVATION

TO DETERMINE EDUCATIONAL NEEDS

Wynn D. Wright, Principal Investigator
Charles W. Chance, Project Director

April 1973

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Final Report

Project No. 1-I-098

Contract No. OEC-9-72-0010

Wynn D. Wright, Principal Investigator
Charles W. Chance, Project Director
Ak Chin Tribal Judge
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Maricopa, Arizona 85239

SURVEY OF AK CHIN INDIAN RESERVATION TO DETERMINE EDUCATIONAL NEEDS

April 1973

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE

Office of Education

National Center for Educational Research and Development

Region IX

ABSTRACT

A study supported by an Office of Education Research Grant, Contract No. OEC 9-72-0010, to determine educational needs of the Ak Chin Indians. The Ak Chin Reservation in Central Arizona, has developed since 1912 through a system of land-improvement leasing. The people are independent, though poor, and of recent years have fallen prey to many social ills. Adults on the reservation are under-educated, and few youth are motivated toward higher education. Suicide is increasing, and drug abuse is rampant among the population. Measures are needed to help the Tribe maintain itself on the reservation.

A survey of the reservation had three objectives: (1) to discover what the Ak Chin desire and will support in education, (2) to encourage the Ak Chin toward participation in planning on the basis of research findings, and (3) to obtain demographic data necessary for planning.

A structured interview was administered to 52 families residing on the reservation in Summer, 1972, and an opinionnaire to single youth between the ages of 13 and 18.

Findings yielded data regarding number and ages, educational level, child rearing practices, language, willingness to participate, perception of educational needs, identification of leadership, and rank order of values.

The Ak Chin desire education on the Ak Chin Reservation where the family can participate as a unit. They desire vocational training and recreation for all ages, as well as adult education. Language is not a serious barrier and transportation is adequate.

A community school concept with the Ak Chin involved in planning was recommended with diversified education for all ages. Vocational training, particularly vocational agriculture, was suggested for youth. Ak Chin who receive training are to be involved in teaching, insofar as possible, in the community school. Parent education in intellectual and motivational stimulation of children was recommended, as well as preschool education for young children.

A S U R V E Y R E P O R T

Project No. 1-I-098

Contract No. OEC-9-72-0010

SURVEY OF AK CHIN INDIAN RESERVATION TO DETERMINE EDUCATIONAL NEEDS

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U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE

Office of Education
National Center for Educational Research and Development
Region IX, San Francisco, California

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Chapter 1

INTRODUCTION

Statement of Need

The Ak Chin Indians have devised a system of land-improvement leasing which has made them economically self-sufficient. Because of poor education and lack of motivation to achieve, the Tribe is now beset with many social problems: the youth are not continuing in school, alcoholism is rampant, and suicide is increasing. The Tribe is dwindling in numbers, and this unique cultural group may soon be lost. What kind of education would the Tribe support which would assist the Ak Chin in the correction of their social problems, increase their economic capabilities, and restore the Tribe to vigorous growth?

Nature of the Problem

The Ak Chin Indian Reservation, set aside for a small band of Papagoes in 1912, is located in Pinal County, near Maricopa, Arizona, 45 miles south of Phoenix. In 1874, one hundred and twenty Papagoes migrated northwest from the Covered Wells District of the Papago Reservation. They built their village at Sacate Mountain, which lies ten miles north of the present village of Ak Chin. The migrating band was in search of a place with sufficient water to produce reeds for their basket weaving and for flash flood farming

which is the traditional way of the Papago. An arroyo near Sacate Mountain, filled by seasonal flash floods, provided water for growing reeds and farm products. (Parkhurst, 1945)

There are no flowing streams of water between the Gila River and far below the Mexican border. The Papago Indians who occupy much of this land learned to farm by utilizing water which drained into washes or arroyos and emptied upon flood plains. The Indian word 'Ak-Chin' means "mouth of the arroyo," and since there are several areas on the Papago Reservation where arroyos empty upon a plain, there were earlier identified at least four 'Ak-Chins.' However, three were given other names, and at present only one small village in the Gu Achu District, near Sells, and the Ak Chin Village, near Maricopa, Arizona, where all of the people of the Ak Chin Reservation live, carry this name.

In 1910 and 1911 this small migrant group of Papago Indians almost perished because expected summer floods failed to arrive. The United States Government recognized their plight, and in 1912 set aside an area at the present site for their use. Three wells were drilled to provide water for the 625 acres of developed land. For many years the migrant Papagoes subsisted by farming and stock raising, operating independently from the main Papago Tribe.

They became known as the Ak Chin, and, in 1961, adopted a constitution and organized their tribal government. They reclaimed the leases on their land, and under

the leadership of Robert Carlyle, a progressive Ak Chin, began a cooperative farming operation of land-improvement leasing. Over the years, this operation has resulted in irrigated, well-managed Indian land for successful production of cotton, small grain and cattle.

Today it is estimated that the Ak Chin Reservation Indians number between 200 and 300 with approximately 52 families. The estimated mean family income is $2,700.00 (Bureau of Indian Affairs, 1971). The reservation encompasses 21,840 acres of land, of which 11,000 acres are irrigated and under cultivation. The land is divided into farms of varying size, and all are managed by Anglos. Indian youth have no special training to enable them to assume management of the reservation farms and lack motivation to continue in school. If the Ak Chin Indians were enabled to hold responsible jobs in management of their land-leasing operation, it is probable that each member of the tribe could be self-supporting at a much higher income level. Ak Chin youth would have reason to remain on the reservation, and the Tribe could flourish. It is conceivable that the model of economic management established by the Ak Chin could generalize to other Indian tribes.

At present, the future for Ak Chin is a matter of concern. Many social problems have beset this small reservation in the last decade. Three out of every five of the Ak Chin youth drop out of high school, and a high

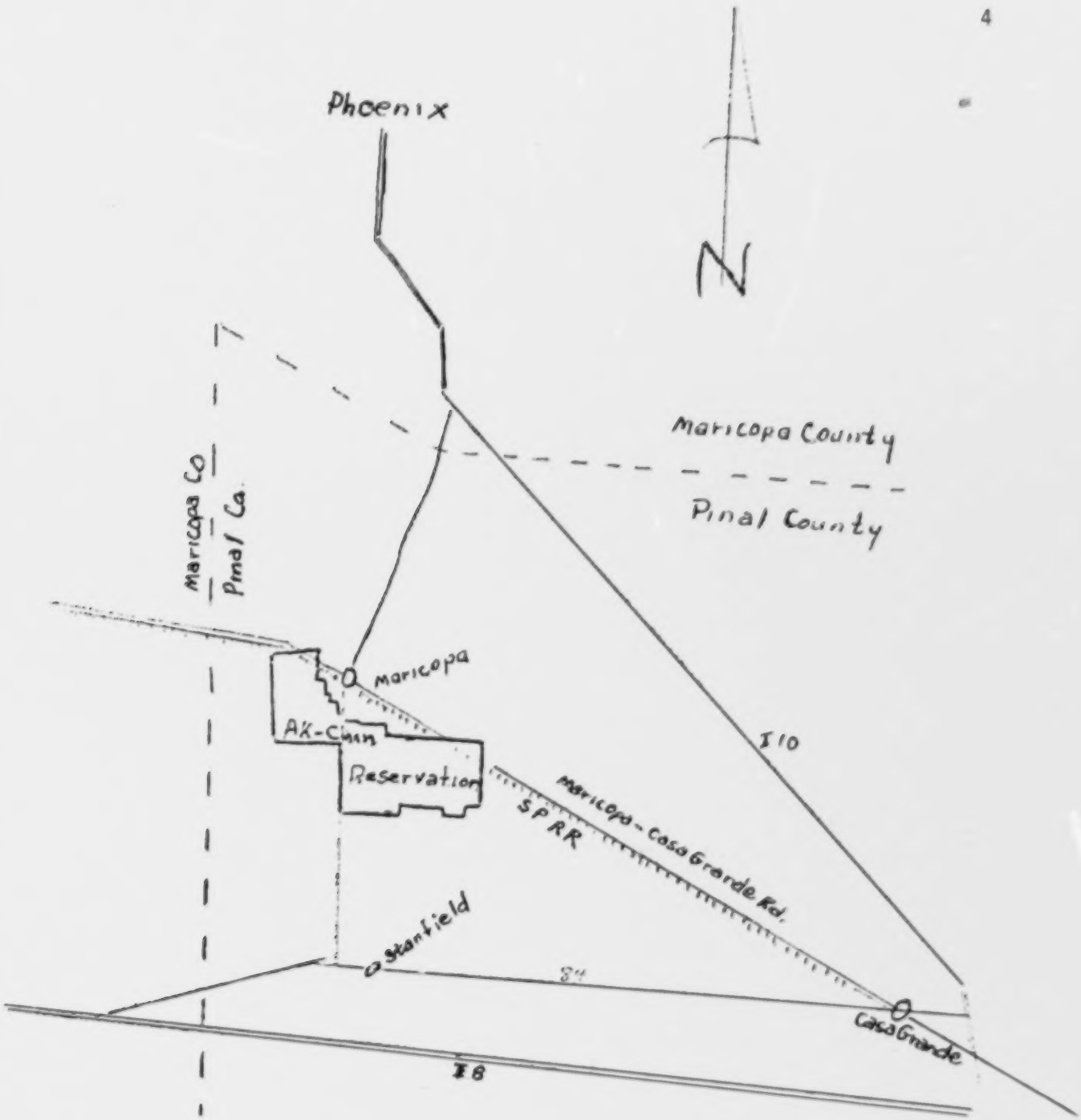

Figure 1

Map of Ak Chin Reservation

percentage of those who complete high school have insufficient education to be successful in college work. (Arizona Commission of Indian Affairs, 1965). Of the twenty-five Ak Chin youth in Maricopa High School in 1971, nineteen failed to advance. No vocational training is available on the reservation. The youth, without employment and with little to occupy their time or enlist their interest, have turned to drugs, alcohol and suicide.

Education for parents on care, feeding and education of the young is non-existent. Recreational and educational activities for families or for separate age groups are limited to those which are provided during the school year for children attending kindergarten and first grade at the Ak Chin Community building.

People of Ak Chin have little interchange with either the Gila River Indian Reservation, which adjoins it, or with the world outside the boundaries of the reservation. Intermarriage of clans has resulted in social problems.

Many adults on the Reservation lack education for employment off the Reservation, and opportunity to gain this education is limited to a twice a week evening class in Adult Basic Education offered in the winter months during the last three years, funded by Title III through Central Arizona Community College.

A tutoring program for high school youth was initiated in the summer of 1971 by Mr. and Mrs. Charles Chance of Maricopa who have long had an interest in working with the

Ak Chin community. The program utilized the teaching skills of a counselling intern from Arizona State University, and a history major from Occidental College, both volunteers. Results from the Wide Range Achievement Test administered to these high school Ak Chin students disclosed that none was reading higher than a fifth-grade level.

It is well documented that American Indians have not as a rule been well motivated toward education. Part of this may be caused by the fact that in the past, instead of seeking their desires, we have asked them to respond to our guesses. The Ak Chin are independent by nature and have a great wish to be self-directing. As stated by Dr. Andrew D. Holt before the 45th Annual Conference of the National Home Study Council in Miami Beach, Florida, April, 1971:

> Provisions for the satisfaction of simple human needs must be defined on the first level of community life. That is to say, on the neighborhood level. . . . Planning commissions, university personnel, experts, professionals and other bureaucrats cannot tell residents of any given community what they need. They have assumed that stance in the past, and the results were disastrous. . . .

However, professionals do have a role to play in determining educational programs. They can use their unique skills to help define the problem, find the priorities which the people themselves set, and lift out a wide range of alternative possibilities for consideration. The role of the professional is not to decide, but to provide the means by which people can decide for themselves and shape their own destiny.

The Ak Chin is a small Indian Reservation. All of the people are clustered in the one village, and all are near the Ak Chin Community Building. If a relevant program can be designed which is acceptable to the Indians themselves, it has a good chance to succeed.

It is most unusual to note an Indian reservation in the United States which has received little or no government funds. From 1912 until 1968-69, the Ak Chin received no grant assistance from the Federal government. In the 1968-69 school year, the Office of Economic Opportunity allotted Head Start funds to the Gila River Community Action Program, Sacaton, Arizona, which, in turn, granted funds to Ak Chin to initiate and conduct Headstart training for four and five year old children.

The Ak Chin reservation, because of its small area and limited population, has been overlooked. Although the Bureau of Indian Affairs headquarters for Ak Chin is in Sacaton on the nearby Gila River Reservation, very little attention has been given to the Ak Chin by that body. Technically, Ak Chin is under the Gila River Community Action Program, however, this source allocated only the earlier-mentioned Headstart program until 1972, when $18,000.00 was granted as a part of a Federally funded Adult Basic Education Project allotted to the Gila River Reservation.

In 1970, under the leadership of Mr. and Mrs. Charles Chance, who live among and teach the Ak Chin, HUD (Housing

and Urban Development) funds were sought and granted to build two additional classrooms on the present Ak Chin Community Building, as well as a community swimming pool, and a concrete slab for basketball and other team sports. Work on this facility was completed in April, 1972. These same funds made possible a small summer program of team sports, swimming lessons and basketball. The program was only moderately successful, however, it is well known by those who work with Indians that short-term, imposed-from-without programs are not well supported by the people, who have a "wait and see" attitude. Indians have been disappointed many times. (Josephy, 1969)

It has been demonstrated that the present educational system has failed to prepare the Ak Chin for occupations through which to progress and for leadership roles. It is not too late to initiate corrective measures.

Purpose of the Study

The purpose of this study is to conduct a survey of the Ak Chin in order to determine what the people themselves, both youth and adults, consider important in long-term educational activity, and to provide descriptive data upon which educational programs can be planned and conducted. The Ak Chin Community Building is accessible to each tribal member, and it is thought that if the Ak Chin are involved in planning a community education program to suit their needs, they will support it.

The Ak Chin Reservation has never had a survey conducted in which tribal members were interviewed. Other investigations into social or economic needs have been made by consulting members (or even one member) of the Tribal Council.

The Delimitations

The delimitations of the research were identified as follows:

1. The study will be applied only to the Ak Chin Reservation. No attempt will be made to interview Ak Chin who reside off the reservation. No attempt will be made to provide a needs assessment of the public schools now in operation in Maricopa, Arizona, which serves Ak Chin children beyond second grade and youth.

2. The study is to be carried out in July, August and September, 1972, and reported as soon thereafter as possible.

3. The sources of information for the study will be from the resident families of the Ak Chin Reservation. An additional questionnaire will be administered to unmarried Ak Chin youth between 13 and 18 years of age. Other recent information regarding the Ak Chin will be studied and included where applicable.

4. Implications and discussion or models resulting from the research will apply only to the Ak Chin people.

The Assumptions

The assumptions inherent in the study include the following:

1. Relevant change in education can be made and measured only when this relevant change begins at a known base line of information.

2. The Ak Chin respondents will be frank and honest regarding information which they are asked to supply.

3. A critical educational need is easier to identify than an educational need which has not reached critical proportions.

4. The ultimate decision as to which needs are attacked with vigor on the Ak Chin Reservation rests with the Ak Chin people themselves.

5. Once needs are recognized, the Ak Chin, in attacking these needs, will call upon the necessary outside help to design and implement programs.

6. The survey assistants, after training, will be unbiased in their recording of data.

7. The survey assistants, after training, will not influence the respondent's answers.

8. Interest generated through the conduct of the study itself can encourage Ak Chin respondents to plan, based on the findings of the survey.

Chapter 2

REVIEW OF THE LITERATURE

Literature Related to Papago and Ak Chin Indians

A review of the literature produces evidence of interest in Papago Indians as a group. In November, 1948 a program for the Papagoes was approved by the Papago Council and submitted by John R. Nichols, then Commissioner, to the Secretary of the Interior as a guide for Bureau of Indian Affairs in planning a program of educational, economic and social development of the Papago Tribe. It was predicted by the Council that to raise the Papago Indians to an economic level comparable to the rural population of the area would take considerable time because of the meagerness of Papago resources and limited education of the group. The program submitted was in two parts: development of resources and development of the people. At that time the Papago population curve resembled that of medieval Europe. Of approximately 260 infants born each year, one-fourth died within twelve months, 160 reached six years of age, and 125 attained 18 years. Poor health conditions were due to poverty, poor housing, insufficient clothing, improper diet and lack of food. Roads and communication facilities and poor water supplies were also cited as needing improvement. The body of the report pointed out that the desert lands of

southern Arizona are among the least productive in the United States. For not less than five thousand years the Papago Indians have struggled to survive there. This study attempted only to state the desired aims of the tribe, and to point out general methods by which these aims might be realized. It was recognized that detailed plans would have to wait for technical surveys and consideration by specialists. (Development Program, Papago Tribal Council 1949)

In 1953, through funding from the Bureau of Indian Affairs, William H. Kelly, University of Arizona, conducted a survey of Indian Tribes and Indian Administration in Arizona. The report of this survey contained two pages devoted to Ak Chin outlining Tribal administration and land management. In 1947, a tribal enterprise was organized to aid and assist members of the community in farming their lands. The Tribe purchased tractors and equipment in order to serve 28 families (on a cost basis) to harvest crops. Six thousand, four hundred acres were leased to non-Indians on a land-improvement basis. (Kelly, 1953)

The Annual Report of the Arizona Commission of Indian Affairs of 1954/56 mentions that 5,100 Ak Chin acres are leased to non-Indians for irrigated farming while the Indians use only 500 acres for this purpose.

The 1957 Annual Report of the Arizona Commission of Indian Affairs mentioned that poor primary and secondary schooling of the Ak Chin together with widespread poverty

had kept attendance in Arizona colleges at a minimum. No record has so far been disclosed of the entrance of a single Ak Chin youth in any Arizona college, although one Ak Chin youth attended Haskell Institute at Lawrence, Kansas.

The Arizona Commission of Indian Affairs of 1960 reported that 99 percent of the Ak Chin speak English; 66 2/3 percent have completed grade school, but only one percent have graduated from high school. This report also mentioned that there was no leadership to provide recreation for children or youth on the reservation, and that this was needed. The Ak Chin were commended for their pioneering efforts in organization of a farm cooperative.

In 1965, Dr. Irving Stout, and Dr. Josiah Moore of Arizona State University, conducted a survey of the Papago Reservation to determine educational needs and to make recommendations. The Ak Chin Reservation, since it is a separate reservation was not included in this survey. The Ak Chin are Papago, however, and living in the same general area so that it can be assumed that some of the needs would be similar. The study recommended that an economic, legal and engineering audit be made to search for ways to initiate work opportunities and small businesses on the reservation. Further, it was thought that means of marketing traditional Papago crafts, such as baskets and pottery should be explored. Preschools were recommended for Indian children, as well as parent education for parents. Adult education, encompassing

basic academic skills, social living skills and Indian family life, as well as other community study and recreation groups were strongly advised. As a result of this study, a parent-child center was established at Sacaton and an arts-crafts distributing center for Gila River Reservation was established at Casa Blanca, Arizona.

In 1970, the Arizona Department of Education issued a summary report of an Indian needs assessment conference, sponsored by ESEA Title III Advisory Council in which general recommendations for meeting the educational needs of Indians in Arizona was set forth. Mr. Edward A. Parmee, editor of the report, summarized discussion group reports, in which participants expressed as a primary need that Indians be involved in the design and administration of educational programs in which they were to participate. By far the strongest criticism was the irrelevance of much of the curriculum content for Indian students. Certain discriminatory texts, used in the public schools, were denounced for depicting Indians as warlike and deceitful.

Of the general needs of Indians identified by the participants of this conference, the one expressed in strongest terms was the need for greater family and community participation in local educational programs. It was suggested that more Indian participation in a variety of local adult education courses, including Adult Basic Education, would be beneficial. There was also a recommendation that an organization of a Statewide Council on Minority

Education be established in order to include the Indian's needs as a part of those of other minorities. Priorities could be set up to meet all of these needs simultaneously. Minority Education Departments were suggested as replacement for Indian Education Centers in order that teacher education could include training in all minority culture and problems.

That local control of schools by Indians may present some problems was pointed out by Murray Wax (1970) who described events which occur when power relationships change, and when local boards lack the educational expertise to attempt changes in educational policy and programs. Wax noted, in reporting a comparison of the Rough Rock Demonstration School, Rough Rock, Arizona, to other kinds of schools serving Navajo students, that Federal schools are equal to or better in program than the Indian-controlled schools, and are more efficiently operated.

Josephy's study (1969), however, offered the view that the Indian's proposals and recommendations have been overlooked, ignored or inadequately treated over the years. He pointed out that American Indians have fears regarding termination motives (either actual or implied) attached to Federal programs for Indians, and that these fears have resulted in a psychological barrier to Indian socioeconomic development. The study recommends implementation of Indian policies, and encouragement of Indian involvement and self-determination.

Stout (1969) in an effort to provide the Navajo with educational expertise necessary to be an effective school board member, edited a manual pertaining to the development and operation of Navajo School Boards. This manual was prepared to further the purposes of a resolution passed by the Navajo Tribal Council on August 8, 1969, which expressed the intention of the Navajo People to participate fully in local school affairs and to initiate Navajo School Boards in order to improve the quality of education on the Navajo Reservation. The School Board Manual furnished a broad general outline of the duties and responsibilities of the Navajo School Board Members and was the text of an extensive training of school board members on the Navajo Reservation. It was the intention of the writers that the manual and training program be adapted to other Indian tribes, if and when needed.

The negative effects of urban migration of the Indian points up the need to provide adequately for the Indian on his own reservation, at least until many other sociological factors are conducive to the absorption of the Indian into the main cultural stream of American life. The effects of urban migration of Chicago Indians, studied as a part of the National Study of American Indian Education by Neog, Parfulla and others (1970) focused attention on the need for intensive counselling, emergency assistance and establishment of social agencies to which the Indian

can be referred if the Indian is to be assimilated into the urban population and become productive in the new environment.

The Ak Chin, as well as the typical Indian-American student of other tribes, may be considered to have an 'educational disadvantage.' Coombs (1970) produced a research synthesis in order to point out findings regarding educationally disadvantaged Indian American school children. Factors reported to be underlying causes for the educational retardation of Indian children included the Government's policy of coercive assimilation which has resulted in disorganization of the Indian communities, a lack of self-fulfillment of Indian students at every age level, negative self-images of the Indian students, and a lack of understanding of cultural differences in public schools.

Havighurst (1970b), in a final report of The National Study of American Indian Education points out that there is no reason to suppose that Indian children are basically or genetically less or more intelligent than other children. It is noted that the low achievement of the Indian children at certain grade levels is related to the child's limited experiences and is compounded by the family's socioeconomic circumstances. All except two of the studies in the National Study of American Indian Education completed in 1970 place Indian children just below the national norms during the first few grades. Conclusions indicate that

the pattern of low achievement of the Indian children is similar to that of other low-income and non-English-speaking children.

Edington (1969) substantiated Havighurst's finding that the gap between the levels of achievement of white and Indian students widens as they progress through school. He also reported that a smaller proportion of Indian than white students graduate from high school, although a high percentage of Indian graduates enroll in academic or vocational programs upon graduation. However, later studies revealed that many of these Indians were unemployed or underemployed.

Mickelson and Galloway (1969) conducted a study of Canadian Indian children based on the "cumulative language deficit" hypothesis, substantiating the findings of Havighurst and Edington. The claim of these researchers was that their data supported the hypothesis that the phenomena can be corrected.

It might be anticipated that the public schools serving the Ak Chin contain some of the deficiencies reported to the Senate Committee on Labor and Public Welfare, Washington, D.C., by the Special subcommittee on Indian Education (1969). The findings of this committee as they relate to public schools serving Indians indicated a lack of Indian participation or control; coursework which rarely recognized Indian History, culture or language; and

anti-Indian attitudes on the part of school administrators and teachers. These schools were also found to be grossly underfinanced, deficient in academic performance, unsatisfactory in quality and effectiveness of instruction, seriously deficient in guidance and counseling programs, and characterized by a rigid and impersonal environment.

Review of Literature Related to Educational Evaluation Strategies

Assessment of educational need has become a very popular activity. Every state in the Union has completed or is now conducting statewide needs surveys.

Two theoretical strategies for evaluation design for public school systems have had national recognition: the CIPP (Context, Input, Process and Product) Model created by Stufflebeam (1967), and the EPIC Scheme for Evaluation (1967) (Evaluative Programs for Innovative Curriculums) advanced by Diversified Systems Corporation, Tucson, Arizona.

CIPP Model of Evaluation. The CIPP Model originated at Ohio State University by Dr. Daniel S. Stufflebeam. It is directed at providing evaluative information on which decisions can be made and identifies points at which decisions are needed. The model is geared for use at local, state and national levels, with information being collected at the local level and fed to state and national programs in a feedback cycle. The following phases are carried out:

Context evaluation is first conducted as a basis for planning and focusing on the problem--to enable the user to make decisions about problem identification, emphasis and priority.

Input evaluation phase is for the purpose of deciding how to solve the problems which were identified during context evaluation. Objectives are specified, alternative designs considered, available resources are evaluated and appropriate decisions are made.

In the Process evaluation phase, evaluators monitor the project in order that corrective measures, when needed, can be immediately initiated.

In the last phase product evaluation is used to make decisions about the overall effectiveness of the project.

EPIC Scheme for Evaluation. The strategy used by EPIC is to employ a structure through which the environmental elements of the instructional program can be systematically isolated, identified and studied; their influence upon the program determined, and the effectiveness of the program measured by relating the outcomes to the variables involved and to the program objectives. Learner objectives are identified and compared with learner outcomes, with the distance between the two representing a need.

Both the CIPP and the EPIC models, widely used by States as they conduct state-wide educational needs

assessments, are designed to be used with ongoing educational programs related to children and youth. In the main, they work most effectively with evaluations of public school education where behavioral objectives can be written at each level of the educational system, with evaluative procedures carried out to determine if objectives have been met.

The study this paper proposes is somewhat different in that it is to provide a data base for a multi-level community school type program, yet initiated, for a community yet unsurveyed for educational purposes. Further, the educational program must be designed to meet the unique needs of the Ak Chin Indians, an isolated tribe who must make basic decisions regarding education which will assure continuation of the tribe.

The structure of the survey, however, will include concepts from the context phase (local level) of the CIPP model, and subsequent planning for the educational program will utilize concepts from the EPIC model.

Hand (1960) identified three approaches to the study of community: first the social welfare approach which included an analysis of agencies, services and institutions, second, a study of the community as a social unit, and third, to use the study itself as an educational process leading to social action.

The Ak Chin Reservation Survey will include concepts from the third approach identified by Hand. The conduct of

the survey itself will be utilized to bring understanding to the Ak Chin people of the fact that they can influence the kind of program which will be undertaken, and that the information which they give to survey assistants will bring a data base to the initiation of that program. The fact that the survey assistants will be residents of Ak Chin and well known in the community will ease communication in this regard.

Literature Related to the Survey as a Means for Determining Educational Need

Dr. Roland L. Warren (1955) points to the survey as needed in order to stimulate remedial programs and to correct any serious deficiencies in the community which are found to exist.

McMahon (1970), in stressing meeting of needs as a prime factor in designing adult education, states that identification of need is the key to relevance, whether on the campus or in the ghetto (and we might add"or on an Indian Reservation"). Wayland and his associates (1956), in speaking of adult education, commented that to build a program to meet needs requires information which indicates what the needs are.

Historically, the focus has been on the individual and his needs. The University Extension Society of the 1890's as well as early efforts of the Cooperative Extension, were directed toward individuals. Americanization classes, classes for job advancement or job training have

traditionally focused on the need of the individual. The early studies of how to determine needs were essentially related to the individual. Two such studies were published by the Center for the Study of Liberal Education for Adults: "Psychological Needs of Adults," a symposium by Gardner Murphy and Raymond G. Kuhlen (1955), and "Adult Education and Adult Needs," by Robert J. Havighurst and Betty Orr (1955).

Today, the focus is on the community, and it is recognized that the individual achievement without consideration of total needs of the group will not suffice. This is particularly true of Indian communities with their own unique cultures. Rich and poor, suburbanites, ghetto and reservation residents, educated and undereducated are trapped in many of the same problems, such as pollution, transportation snarls and irrelevant education. Personal needs are shaped and channeled by social structures and social forces of the community in which each individual functions.

It is not necessary, however, to abandon individual needs and substitute community needs, because the needs of the individual will remain and must be considered. The task is to include the collective accumulation of need which is implicit in the community. The individual has throughout history received help through education, and the community must be similarly helped to build bridges between economic and educational needs of its residents. (McMahon, 1970)

In this review of literature which deals with assessment of educational need, community is defined as "a specific population which one is attempting to reach." (McMahon, 1970) Community may be as large as the entire population of a municipality or of a region, an Indian reservation, or as small as a voting district, or the residents of a city block. The important notion is that the assessment be of the total group of people whose lives are affected. It is understood that assessment is a continuing process of defining and refining. A common core of assessment data should be identified which can continuously provide a history of needs and their relationships to presently defined priorities. These priorities change as needs which were once critical drop below major priority action levels, as pointed out by Fred Bellott, Project Director of the Assessment and Evaluation of Title III, ESEA, State of Tennessee. (Bellott, 1969)

Dr. G. D. McGrath, Coordinator of the Report of State (1970) Educational Needs Assessment Project of Arizona, points to the sticky problem of accountability in education and the problem of fixing responsibility, and maintains that if one is to designate responsibility, then there is need for on-going assessment of progress. Prior to this, however, there must be an assessment of educational need in setting the stage for accountability.

Other reasons why the concern of individual needs will not solve the problem rests with the fact that social

action is often needed before educational programs can bring changes in individuals. The educator must provide the information, the understanding and the organizational framework which makes it possible for people to solve their own problems with concerted social, political, economic and educational actions. An educator cannot, according to Diekhoff (1965) use his educational role to impose a pre-determined solution.

James (1956) has pointed out the danger between confusing "need" with "want." In his exploration of needs, he set out three definitions of need. The first resembled the psychological "drive," the second conveyed the everyday concept of a person needing a secretary, for example, and the third represented a value judgment, as when a teacher tells a student that he needs to take one course as a prerequisite for another.

The meaning of need may be defined in terms of the community and the individual who dwells in the community. As stated by McMahon (1970), in speaking of adult education, it is, in the last analysis, the client who makes a judgment about his own need and what will satisfy that need. The adult exercises control in adult education by either participating or staying away, since his enrollment is a voluntary matter. However, the determination of need requires a meeting of minds between educator and the prospective client.

In this study, the definition of individual need will

include the acceptance of Maslow's hierarchy of values as a scale of motivation for the satisfaction of the individual within his community. In need-fulfillment one progresses through the levels from the satisfaction of psychological needs to safety, love, esteem, and self-actualization. The acceptance of this scale will free initiators of programs to be innovative in designing new programs which will be in part to meet individual needs, and in part to meet community needs, but will provide information which will lead to a continuous identification of educational needs that are existent within the total problem area of the reservation of Ak Chin.

A Tennessee University study (1967) sought to identify community and individual needs by interviewing people in the community who could identify problems, state the nature and extent of the problems and propose priorities for solving these problems.

The community survey as a method of determining need has been recommended by Hand (1968), Blackwell (1953), Warren (1955) and Webster (1968). Hardy (1968), Baumel (1964) and Hoiberg (1955) also advocated study of the community as a means of planning relevant education for individuals and groups. As stated by Hoiberg (1955),

> The future of the rural community rests with those leaders and followers who are aware that a frontier exists, who recognize that something can be done to develop it, and who firmly believe in local action as a means of forging ahead. Where this triple outlook prevails, there is ample reason for optimism.

The Interview as a Research Technique

C. A. Parker, E. Wayne Wright, and Selby G. Clark (1957) reviewed the literature regarding the use of the interview as a research technique. They suggest that when the nature of information desired requires questions which might be interpreted as having implications for the one interviewed it is best to use a structured but somewhat free and subtle type of interview. It was thought that taking time to establish rapport with the interviewee in order to alleviate possible anxieties would be time well spent.

Several studies of reliability of interviews have been reported. Anderson (1954) reported a .85 level of consistency in ratings when an interview was used, as checked by independent raters. When the same interviewer checked his own ratings, the level of consistency was .90.

Vaughn and Reynolds (1951) interviewed persons in two mid-west cities at two intervals of three and four months in order to check reliability of gathering information. The information on age produced product-moment correlations of .85 and .80; on educational status, correlations of .82 and .67, and on socio-economic status, correlations of .61 and .42. They concluded that such coefficients are sufficiently high to warrant the use of the interview for public surveys.

Levin (1954) concluded that short interviews (about one hour in length as opposed to two or two and one-half hours) produced more reliable data. His study reports that

three interviewers were employed to interview 247 students who had received a scholarship to determine if student would have attended college without a scholarship. Each interviewer was given six hours of special training which included role playing the interview, a critique of the role playing, and an analysis of a recorded interview. It was noted that each interviewer made some judgments different from the answers given by the students. Levin's data indicates, as do other studies, that the interview does not yield 100 percent reliable data. The usefulness of the interview depends on the situation involved and other techniques available.

A point made by Marjorie Creelman (1966) is relevant to this study. It was pointed out by Creelman that interaction between investigator and practitioner is impossible when the fruits of scientific effort are irrelevant to the requirements of practice, and the fruits of practice are untestable hypotheses. Behavior of people cannot be understood in terms of "actual" events, but only in terms of what those events mean to them. People do not respond to the event, but to its meaning. Therefore, a study which is to immediately precede program planning must, while determining need, bring understanding to the people who will be participants in the events.

Questions

People shape education (as well as the reverse) by

what they are. What they are determines what they need, what they demand and what they will support. The Ak Chin Indians are changing, as are all people, particularly all American Indians. These changes must be accompanied by planning and farsighted educational thinking. The Ak Chin have devised an excellent economic means of providing economic security for themselves through land-improvement leases of their lands to expert Anglo farmers. Now that leases are expiring (some expired) the youth and adults have insufficient education to assume control of these farms. Instead, they are re-leasing them to Anglos. There is need for Ak Chin and educational planners to work together in designing education that is available and relevant to the needs of the Indian. If the Ak Chin, through involvement in planning is motivated to accept the education, then the Ak Chin tribe could easily become a leader among Indian tribes of the Southwest.

It is with the foregoing thoughts and concerns for the people that this study raises the following questions and seeks data in the following areas:

Population. For how many and what ages is education to be planned? Who are the Ak Chin people; their sex, educational level and mobility? What home factors must be considered in planning? Are the Ak Chin active in political affairs?

Occupations and work training. What are present occupations? How many have received training for the jobs they hold? Where do they prefer to work? On the reservation? Outside the reservation?

Home and family life. What are the child rearing practices of the Ak Chin? What are children taught at home? What is the attitude at home regarding education? How adequate do they think education has been to this time?

Participation. Would they attend meetings? What do they want to learn about? Where do they want education conducted?

Needs. What are their priorities in educational programs? What do they consider important or not important? What do they feel is immediately needed? What are the opinions of the youth regarding their past and future education?

Leadership. To whom do they look for leadership? Whom do they consider potential leaders? Are the citizens active in affairs of national and local government?

Values. What should education help one to become. What do the Ak Chin consider worth knowing? What do they value as a people?

Chapter 3

PROCEDURE

Introduction

In order to answer the questions raised by this study, it was decided to conduct a survey of the Ak Chin Reservation. A feasibility study indicated the need for survey assistants and an on-site person to carry out day to day supervision of the survey. A proposal for funds to carry out such a survey was submitted to the Office of Education, U.S. Department of Health, Education and Welfare, Region IX Center for Educational Research and Development. This proposal was subsequently granted. Mr. Charles Chance, Tribal Judge of the Ak Chin, was selected as the on-site project director, and four Ak Chin who could be trained as survey assistants were identified. (The number of surveyors was later reduced to two, as two took other employment.) The researcher was designated to process collected data and write the report summarizing findings.

Advisory Board. While numbers are of great importance, they do not describe an educational program. They only provide description of the people who have need of the educational program. Only through understanding of the nature and needs of people can proper educational questions

be considered. It seems elementary that those most capable of planning are the Indians themselves and those who know the Indians best. In consideration of this factor, an advisory board of Ak Chin Community people were chosen from those who had been active in the discussion of the projected study. The purpose of this board was to examine the structured interview instrument and make recommendations for change. They were also to act as a liaison between the survey project and the respondents, to give counsel and feed-back as indicated.

Data Gathering Plan

In assessment of educational need, the Ak Chin reservation was considered as a community, with community defined as "a specific population to be reached." By this definition, community can be either large or small. The important factor is that those whose lives are to be affected will be assessed. The intention of the study was to identify data which would provide a history of needs, and of the Ak Chin, upon which to base educational decisions.

To assess what each individual sees as needs, however, will not totally solve an educational problem. Social action is required. A second intention of the survey, therefore, was to encourage the Ak Chin toward this social action by stimulating an interest in their own education, and with the final report to provide them with understanding and information upon which to take action. The Ak Chin will in

the final analysis make the judgment as to what will satisfy their educational needs, and will either participate or not in the education planned and implemented, or he can choose not to plan at all. The only possible means at the command of the researcher to motivate the community toward participation was by requesting the survey assistants to make motivation toward better education a part of the friendly interchange which was to be initiated prior to and at the end of the focused interview.

Two limitations in implementing the survey were not anticipated prior to initiation of the study. One, late spring and early summer floods closed sections of the reservation on two different occasions which caused delay in the collection of data. Secondly, Indians have a culturally distinctive perception of the importance of time schedules. The latter created delays in the collection of data. It is a possibility that lengthening the period of time for interviews may have caused a loss of effectiveness in meeting the second objective of the survey; namely, encouraging social action.

It is well known by those who work with Indians that resentment against surveys of their reservations has sprung up over the years. Surveyors have been thoughtless in their questioning and heedless of cultural differences. In addition, many have been discourteous in that they have not requested permission in advance for such studies. Indians

rightly view this as exploitive and have made strenuous protest.

Permission to conduct the survey was sought on April 8, 1971, at a regular meeting of the Ak Chin Tribal Committee. Permission was granted, as well as permission to submit a proposal for funding of the survey.

The interview. While awaiting process of the application for funds, irregular meetings were held by the researcher and members of the Ak Chin community for the purpose of discussing ways in which the survey might best fulfill the intended purpose. On the basis of these discussions, a structured interview (Fox, 1969) was prepared by the researcher, which was structured in such a way as to answer questions which were posed as relevant to educational planning. (See "Questions," p. 28).

The Population Sample

Through examination of school records, it was determined that fifty-two families are in residence on the Ak Chin Reservation. Since funds were available for hiring survey assistants, it was decided to take the entire population as a sample. Therefore, the population sample was defined as all persons in the 52 family units of the Ak Chin Indian Reservation in the Summer of 1972. As is the case in the U.S. Census, one adult member of each family was selected as respondent to a structured interview eliciting

information regarding other family members. Ak Chin unmarried youth from thirteen to eighteen years of age were included as a subclass of the survey population and asked to respond to a structured opinionnaire.

The Ak Chin Reservation is located in Pinal County in the central section of the State of Arizona adjacent to the Maricopa Reservation on the East and North, and Pinal County on the South. A 100 percent census in this instance had definite advantages. It was felt that the Ak Chin would be more accepting of the outcomes of the survey if all were involved in it. It also increased likelihood of the achievement of the second objective of the study; namely, that of encouraging social action based on the data. The number to be surveyed was not too large to be encompassed by the study, and the day to day supervision of the project, including the work of the survey assistants, was carried out by a person well known to the respondents and the surveyors. Therefore, bias of the coverage was easier to hold in check. Another definite advantage was that funding for the project could be more modest, since a sampling statistician was not required.

It is recognized that to solicit information from teachers and school board members of the Maricopa Public Schools, which educates the Ak Chin beyond the second grade, would have been desirable. However, permission to circulate questionnaires to teachers was not sought for two reasons: (1) the study was to get under way in the summer, when

teachers would be hard to locate, and (2) an opinionnaire circulated in the integrated Maricopa Public Schools might cause considerable misunderstanding as some school board members were thought to be insensitive to the necessity of investigating needs relating exclusively to the Indian student. It was felt that a request to survey, even if granted, would bring negative feelings into play.

Since the above-stated limitations precluded the sampling of teachers, it was decided to limit the study solely to consumers of the to-be-proposed education: the Ak Chin families.

Existing records. Existing records of the Ak Chin are not extensive, however, these were examined in order that any information relating to community resources or community problems might be included in the final report.

Instrumentation

The instrument designed for the study contained two parts: (1) a structured interview placed on a series of 5 x 8 numbered cards, and (2) a one-sheet youth opinionnaire to be administered to unmarried youth between ages of thirteen and eighteen.

The interview questions grew out of a series of meetings held on the reservation with members of the Ak Chin tribe and others who work on the reservation. The questions were designed to present the demographic forces at work on the Ak Chin Reservation and set forth the implications of

those forces for educational decision-making. Implications must always refer to demographic factors to quantify resources that must be in place to accomplish educational purposes. Attention was addressed to (1) how many people of what kind and of which ages are to be served, (2) what they wish education to do for them, and (3) how they can participate in expediting the process.

In formulating the questions, language used was simple and brief. Care was taken that none of the questions would offend, and only questions which the Ak Chin could reasonably be expected to have sufficient information to answer were asked. Leading questions were eliminated, and none of the questions mentioned specific educational programs as possibilities.

The final instrument was pre-tested on one Ak Chin and one Anglo who lives and works with the Ak Chin. After discussion of these taped interviews, minor revisions were incorporated.

The structured interview. According to Helmstadter (1970), the interview is known to have certain advantages. First, it is the most direct method of obtaining information, provided that the researcher can assume the respondents have no reason to distort information. Secondly, any misunderstood question can be immediately clarified. The second point is an important factor in dealing with Indian populations, who may have difficulty in processing

the English language. A third advantage, and a decided one in this study, the interviewer can pick up clues which may be highly valuable in interpretation of the study. Perhaps the most significant advantage, however, as far as this particular study is concerned, is that the interview itself can be used to set the stage and bring about desired social change.

The interview technique is also known to have certain disadvantages. (Helmstadter, 1970). Interviewers will occasionally influence the respondent toward his own attitudes regarding the questions. However, this disadvantage can be minimized by adequate training of the interviewers. Secondly, asking questions of a respondent assumes that he is willing and able to give the information required. There is always the possibility that the respondent will influence the data through distortion of his answers either through inadequate information or by faulty memory. There is no means at present to compensate for this disadvantage.

The literature review suggests that an interview has reliability sufficiently high to warrant the use of an interview for public surveys. (Parker, et al, 1957). Short interviews of not more than one hour, produce more reliable data, and special training of interviewers is necessary, according to Dexter (1970). Several researchers in the literature suggest that time taken by the interviewer to establish rapport with the respondents is time well spent.

The interview devised by this study had content validity in that questions were structured in order to obtain the information needed, and were clearly stated in order to be understood by the respondents. In developing the questions, the researcher was assisted by the Ak Chin and by those who had worked with the Ak Chin for several years.

Interview questions were placed on a series of seven cards for ease in handling. The nature of the information sought on each card follows. For more complete detail, see Appendix C, Survey Instrument.

CARD 1 - The Family

Questions of this card were designed to secure demographic information regarding names and ages of parents, number, age and birthplace of children under six, handicapped children, and whether there have been deaths in the immediate family.

Discussions have brought out the likelihood of need for preschool programs and parent and health education. Decisions regarding such programs will be influenced by information provided by this card.

CARD 2 - The Family (cont'd.)

Focuses on children older than six, whether they are in school and their present activities.

It also seeks information regarding parents' education which could be helpful in deciding whether adult basic education or other forms of adult education should be planned.

Questions regarding whether people reside in permanent residence will help to pinpoint when they are in the community to participate in programs. Also, if a radio and T.V. is available in all homes, these might be utilized for home education. If transportation is available, family presumably will be able to attend meetings in the community.

CARD 3 - The Family (cont'd.)

Questions were designed to elicit information which might be of practical use in planning for vocational education, and whether the training should apply to on-reservation or off-reservation work or both.

CARD 4 - Child Rearing Practices and Home Education

Present child rearing practices would influence type of parent education needed. Availability of the health system would have a bearing on the kinds of home health information to be provided.

This card also sought to determine whether education is viewed as important and if children are motivated in the home to become educated.

CARD 5 - Participation in Educational Concerns

A check list was designed to determine if the person is

motivated toward participation. It helped to indicate what the Ak Chin see as helpful to study, and where they would prefer such instruction to take place.

CARD 6 - Educational Needs

This card probed for information on what the Ak Chin see as Educational needs: what they see as not important, important or critically needed.

CARD 7 - Concerns for Educational Leadership

This card sought to elicit information as to resources for leadership, whether they wished schools to continue operation on the reservation, and possibilities for expansion of reservation school.

The question regarding incidence of suicide was placed on this card, as it was felt that being asked in this sequence would constitute less of a threat than if placed with questions relating to the family.

CARD 8 - Values

A seven-point value scale to be ranked by each respondent seeks information as to what the Ak Chin values. Number 1 of the scale refers to the item of greatest value, and number 7 of the scale refers to the item of least value.

Youth opinionnaire. A one-sheet youth opinionnaire was designed to determine the following: (1) whether the Ak Chin youth consider themselves successful students, and

if not, why not, (2) how they see their needs and interests, and (3) the kind of life-work for which they wish to prepare.

Administration

The researcher, the project director and the advisory board selected four survey assistants to administer the instrument. The four chosen were Ak Chin Indians. However, funds to conduct the survey were late in arriving, and when finally received, three of the survey assistants had found other employment for the summer. At the suggestion of Mr. Wilbert Carlyle, of the Tribal Council, Mr. Jack Charters, an Anglo teacher who had worked with the Ak Chin for five years, was selected as a survey assistant. He and Mrs. Lena Enos, the remaining Ak Chin from the original selection, felt that by working full time they could conduct the twenty-six interviews each necessary to complete the survey within the three-month time period.

Training Survey Assistants. The two survey assistants were trained to conduct the interview, utilizing Bingham and Moore's How to Interview (1959) as a basic reference. Two training sessions were conducted prior to the initiation of the survey. The first training session (See Appendix C for Agendas) was for the purpose of discussing the instrument in order to clear up any questions regarding the content of the structured interview and youth opinionnaire and the information desired from each instrument. Techniques for

success in obtaining information in a structured interview were discussed, and a check-sheet of these points provided for the survey assistants for future reference. A clip-board was supplied to each assistant and, the mechanics of filling cards and turning in data were explained. All eight cards, as well as the youth opinionnaire, where applicable, were to be fully completed for each family interviewed. Every effort was made to explain to the survey assistants the necessity for accuracy in reporting. Neither of the survey assistants had had prior experience in interviewing, and they were cautioned regarding the tendency to "color" or influence answers, and to be careful to record data in such a way so as not to distort through addition to nor subtraction from information received from the respondent.

The interviewers were asked to develop a friendly atmosphere before launching into the interview, and to explain to the respondent the importance of the study as a base for future planning. Any question which the respondent did not understand was to be fully explained by the interviewer. The interviewer was also to explain the confidentiality of all information. All personnel in the study were directed to follow procedures set up in order to maintain the confidentiality of all information received from individuals. (Survey assistants were paid by the interview rather than by the hour in order to eliminate time limitations of each interview.)

At the second training session, pilot interviews were conducted and discussed. (See Appendix C). Names of families to be interviewed were distributed, and time schedules were set up in order that interviews could be completed within the three months allotted for the conduct of the survey. (As it developed, two severe floods and an epidemic of influenza necessitated delays in the schedule.) Important items regarding recording of data and the mechanics of turning in the information promptly were reviewed. It was pointed out to the survey assistants that provision had been made for continuous, on-site supervision of the project and that any questions or concerns which might arise could be attended to promptly.

In order to guard against 'manufacture' of data, survey assistants were informed that their work would be periodically checked by conversations with respondents. (Such checks were carried out by the project director.) The fact that the survey assistants were themselves vitally interested in the outcome of the survey motivated them to keep records carefully and accurately. Monitoring of the assistants' work was necessary, but aside from slow collection of data (part of which was not their fault) they carried out their assignments capably.

Data Collection. In ways outlined above, two survey assistants, with supervision of the project director, and general assistance from the researcher, conducted the survey.

utilizing the structured interview and the one-sheet youth opinionnaire. With the completion of Card No. 2, the survey assistant had information as to whether the family contained a youth between ages of 13 and 18. If possible, he attempted to complete the youth opinionnaire at the time of the family interview. The project director was able to administer the youth opinionnaire to a number of respondents as a group during a youth meeting at Ak Chin. Even so, however, a good deal of checking back on families to complete data was necessary.

As each interview was completed, cards were turned in to the project office, where they were checked for completion and the data recorded. As the work proceeded, meetings of the project director and researcher with survey assistants and the Advisory Board were scheduled when needed. (See flow chart of activities, Appendix D.)

Scoring. The study was not designed with statistical sophistication in mind. Rather, it was primarily concerned with adding information not heretofore gathered, and in reporting the data in a language sufficiently clear and popular so as to be understood by the relevant audience. At the same time, there was the intention to communicate with other researchers. The function of the research was to provide descriptive data for others to interpret and draw conclusions in the light of present and future needs of the Ak Chin.

The size of the sample did not necessitate the use of a computer in analyzing data. The processes of hand-tallying and cross-tallying were employed. While hand tallying may seem surprisingly primitive in this age of mass data processing, it was the most feasible and fastest way to process the data collected.

Since this study was original census work, numerical data were to be reported in percentage form for ease in interpretation. It appeared that more sophisticated statistical procedures would not provide any significant information.

According to Helmstadter (1970) just being aware of the nature of barriers to the implementation of research can assist in overcoming them. The investigator can take care to make certain that he is clear in his communication to the relevant audience who will use the data. In the case of the Ak Chin, the consumers do not have a clear concept of the nature of research nor of sophisticated statistics. Many educational studies with statistical designs beyond reproach are yet to be of service in effecting educational change. While this study is not entirely in the domain of action research, which Corey (1963) describes as "research undertaken by practitioners in order that they may improve their practices," the second objective of the study; i.e. motivation of the Ak Chin toward development of educational programs, and the 100 percent involvement of the population in the survey may be construed as

elements of action research. It is hoped that the simplicity of the design and the reporting of data will be more than offset by its practicality in terms of educational implementation.

Chapter 4

ANALYSIS OF DATA

Population

For how many should educational opportunity be planned, and what are the ages of those to be educated? What is the educational level of the Ak Chin? How often do they move? What home factors should be considered in planning? These questions, raised by the structured interview, were answered by one adult member of each of the fifty-two families.

The data reveals that there are somewhat fewer Ak Chin Indians than had been expected. Table 1 shows the numbers of people in age categories residing on the reservation. Of the twenty-five single youth over age eighteen residing on the reservation, three are reported to be attending junior college, and three are attending the Career Center in Sacaton for job training. Two are working in Tribal enterprises, six are farm laborers, and eleven are irregularly employed at semi-skilled occupations.

Regarding the Ak Chin children, it is interesting that only one was reported as handicapped, and forty-two of those under six are living with both parents. Only three deaths in the family were reported.

Suicide and attempted suicide was assumed to be a problem on the reservation. The data supported this

Table 1

The Ak Chin Living on Reservation; in Age Categories, Summer, 1972

No. of Ak Chin	No. Families	Married Men	Married Women	Children Under 6 Years	Children 6 - 12 Years	Youth, 13 - 18	Single Youth Over 18 Residing on Reservation
253	52	47	49	42	48	42	25

assumption. Thirty-two of the fifty-two respondents, or 61.5 percent, reported knowledge of attempted suicides. Respondents cited ages of those attempting suicide as from fourteen to fifty years. Causes were unknown to some respondents, however, frequently mentioned causes were drinking, pills, depression over personal problems, a feeling of rejection and neglect (children) and boredom.

All but three of the family heads were reported as functionally literate, i.e. they could read and write. Of the 96 parents, the women had a slightly higher educational level than the men, as noted in Table 2. Six Ak Chin males and nine females completed high school. Three of the females are known to be continuing their education at Arizona State University. These three became involved in aide training with Headstart and were encouraged to continue as students.

Table 2

Educational Level of Ak Chin Heads of Families, By Sex

Grades Completed	Father	Mother	Total	Percent
0 - 3	8	3	11	12.
4 - 6	13	15	28	30.
7 - 8	13	16	29	30.
9 - 12	13	15	28	29.

N = 96 (percentages rounded to nearest whole numbers).

The language of the Ak Chin was originally Papago. As a result of inter-tribal marriages, the languages now spoken on the reservation are Papago, Pima and English. In the fifty-two families surveyed, thirty-five reported that English or a combination of English and Indian is spoken in the home. Seventeen homes reported Indian as the primary language, and families in six homes conversed primarily in English. It was the opinion of the surveyors that all of the Ak Chin understand English, even those who do not speak it.

The language barrier, considered severe on other Arizona Indian Reservations, is not a great handicap to the Ak Chin. It is true, however, that because of cultural differences processing of the English language presents problems, particularly to the older Ak Chin. Teachers of

Table 3

Language Spoken in the Ak Chin Home

Language Spoken	Percentage
Papago/Pima only	32.6
Indian/English	55.7
English only	11.5

N = 52 homes.

Ak Chin indicate that many Ak Chin children have trouble in expressing themselves well in English, and their understanding of concepts expressed in English is limited.

Homes for the Ak Chin are built by the Tribe out of the profits from farm-leasing operations, and families purchase these on a lease-purchase basis. There are fifty-two homes on the reservation. All but two have electricity, forty have radio, and thirty-nine own television. Television reception in this community is said to be adequate. Table 4 shows construction of homes and home equipment. The Bureau of Indian Affairs (1971) reported that only thirty of the Ak Chin houses were adequate, with five projected to be built in 1972.

Twenty-eight families do not own a car or truck. Tribal cars and buses are made available to tribal members for emergency use or for visits to the Indian Public Health Service Hospital in Sacaton. Buses are also available for transportation to the Ak Chin Community Building for Tribal

Table 4

Dwellings of the Ak Chin by Construction and Equipment

Home Construction			Home Equipment		
Type	Number	Percent	Type	Number	Percent
Adobe	9	17.3	Radio	40	76.9
Frame	4	7.5	T.V.	46	88.6
Block	38	73.0	Electricity	50	96.1
Brick	1	2.0			

N = 52.

meetings, classes and other affairs. Transportation, which is a very real problem to other Indian tribes, is not a serious concern for the Ak Chin. Ak Chin dwellings are clustered within a ten-mile radius of the Ak Chin Community Building.

Occupations and Work Training

What are the present occupations of adults who head Ak Chin families? How have they received training for their jobs? Where do they prefer to work: on the reservation or off?

Of the adults interviewed representing the fifty-two families, only three had taken vocational training. The remainder had received a general education from public school, and minimal job training on the job. No vocational

training in agriculture has been attempted, although farming is the principal industry of the reservation. As reported by the Bureau of Indian Affairs (1971), the estimated family income of the Ak Chin is $2,700.00. This is from farm labor only. The net profit of the Tribal Farms is used to support tribal government, construct houses and make capital improvements on the farm.

Fifty-three Ak Chin heads of families were paid employees at the time of the survey: forty males and thirteen females. Their occupations are noted in Table 5. Of the number who were unemployed, thirty were housewives, five were students, three were disabled, three were on welfare, and two gave no reason. One woman is known to weave baskets and make pots which sell for small amounts; others make them occasionally as a hobby. The making of arts and crafts for sale is not practiced to any extent on the Ak Chin Reservation, although the Casa Blanca Arts and Crafts Center, which is located nearby on the Gila River Reservation, was created to market the Indian arts and crafts of the region. It has been successfully doing so. The Maricopa Post Office also displays pots and baskets for sale from time to time. All of the families surveyed live and work all year on the reservation. No seasonal migration was reported.

Home and Family Life

Have the Ak Chin any culturally distinctive child

Table 5

Occupations of Heads of Families of the Ak Chin Who Live on the Reservation

Occupation	Number	Percentage
Farm Labor	33	33.4
Tribal Government	11	21.4
Teacher Aide	4	4.1
Janitor	3	3.0
Mechanic	2	2.0
Office Work	2	2.0
Police Work	2	2.0
Leathercraft	1	1.0
Cook	1	1.0
Odd Jobs	4	4.1
Unemployed	43	44.0

N = 96.

rearing practices? What are the children taught at home? What is the parental attitude toward education? How adequate do they feel the children's educational opportunities are?

The data do not reveal any unusual child rearing practices. Of the 164 children reported, there was an almost equal division between breast and bottle feeding (breast, 52 percent; bottle, 48 percent). By twelve months of age, 51.2 percent of the children were weaned, and 40.2 percent by two years of age. Eight percent were weaned after age three.

The forty-three families who reported on type of punishment used in the home were evenly divided between spanking and scolding. Fathers shared equally with mothers as the one who exercised control of children's behavior.

Toilet training occurred relatively early: 45 percent were trained by the end of the first year, 46 percent by the end of the second year, and 9 percent by age three.

The adults see the physician when they are ill: at least, 80 percent of them do, although several mentioned that they did not feel the need to see the doctor often. Eighty-one percent of the families report that children are taken to the physician when they are ill. The Public Health Indian Hospital at Sacaton is available for medical care, and the Tribe provides transportation to hospital clinics and special emergency transportation. The Public Health Nurse is also available at regular intervals. The

BIA (1971) reports that the Tribe considers diabetes and excessive drinking to be serious health problems, and that outpatient records indicate diabetes and respiratory diseases are leading causes of morbidity.

Other home factors investigated yielded the following data: forty-four of the Ak Chin who were parents reported that they felt they understood their children, two did not. All of the respondents considered that they were doing some home teaching, as noted in Table 6. Other teachings which the respondents mentioned were: to speak English, manners, and to get along with others.

Table 6

Home Teaching of Children by Ak Chin Parents

Subject Taught	Number	Percentage
Obedience	44	95.6
Religion	42	91.3
Tribal Customs	27	58.6
Legends	20	43.5
Arts and Crafts	20	43.5

N = 46.

Only one parent responded that he did not insist on school attendance. Likewise, only one parent reported that he did not discuss school with the children. All parents reported that they encouraged their children to study.

Only three did not have an appointed place to study, although the study area indicated was in a room where all the family gathered in the evening.

Forty-six of families on the reservation have television. Of these forty-six, eleven have no children living in the home. Twenty-nine of the families which have both children and television report that their children spend from one to four hours a day televiewing. Five reported that children watched five or six hours a day, and one could not estimate the time.

Twenty-five parents reported that they sometimes read to their children, and twenty parents said that children sometimes read to them. Books available are primarily those which are checked out through the public school.

Only six parents felt that their children were not doing well in school, although it was generally indicated to the surveyors that parents had no way of knowing for sure how the children were doing. They judged by comments made by the children and their report cards. Parents who thought the children were doing well felt that the children were making progress because they studied hard, were encouraged, and attended school regularly. Six parents who felt their children had not done well in school gave reasons for their failure: lack of communication with teachers, illness, home problems, teacher disinterest, child disinterest, and lack of attendance. All six of

these parents said their children dropped out of school before graduating from high school.

The following summary gives an indication as to how adequate the Ak Chin adults think their present educational system is for their children. (Percentage is rounded off to nearest whole number.)

Question: Is the Ak Chin Primary school providing adequately for children?

	Number	Percent
Yes	46	90
No	0	0
Don't know	6	11

Question: Is the Maricopa Elementary School providing adequately for Ak Chin children?

Yes	36	69
No	7	13
Don't know	9	17

The Ak Chin have never produced a certified teacher, however, two ladies are soon to become graduates in education from Arizona State University. Both of these ladies are interested in teaching on the Reservation.

One survey question dealt with the matter as to whether anyone in the respondent's family would like to train as a teacher of the Ak Chin people. Interestingly, 24 (46 percent) answered in the affirmative, twelve were

disinterested in teaching, and sixteen did not respond to the question. However, nine respondents explained that they would prefer vocational education, particularly in agriculture.

Participation in Civic Life

How active are the Ak Chin in citizen's affairs? The data show that they would be very willing to assist the school and would like a part in shaping school policy. They are active in county, state, and national elections and even more active in Tribal elections. They are also generally supportive of their children's schools, but have suggestions for change. The ways in which they participate, and the regularity of participation are indicated in Table 7.

Tribal election day in January is a day of celebration. A barbecue is held at the Community building, and many friends of the Ak Chin, as well as prestigeous people are invited to join the festivities.

Preference for living on reservation. The Ak Chin, like most Indians, prefer their reservation as a place to live. Only five respondents--one adult male, one adult female and three youth--state a preference for off-reservation living.

Participation in education. Would the Ak Chin be interested in participating in educational classes,

Table 7

Participation of Ak Chin in Citizens Affairs

Question:	Would you like to take part in school policy:	
	Yes	37 - 71.1%
	No	9 - 17.0%
	No answer	6 - 11.0%
Question:	Would you assist the school if asked and told what was needed?	
	Yes	43 - 83%
	No	5 - 9%
	No answer	4 - 8%
Question:	Do you usually vote in county, state and national elections?	
	Yes	36 - 69%
	No	14 - 29%
	No answer	2 - 4%
Question:	Did you vote in the past year?	
	Yes	27 - 52%
	No	15 - 30%
	No answer	10 - 19%
Question:	Do you vote regularly in Tribal elections?	
	Yes	39 - 75%
	No	2 - 4%
	No answer	11 - 21%

(All of the above percentages are rounded off to the nearest whole number.)

discussions or study? What would they wish to have their children taught? Where do they want the education conducted? What do they consider important, unimportant or immediately needed? The survey attempted to answer these questions, as such data are vital to educational planning. The fifty-two adult respondents selected topics for study and discussion as shown in Table 8. It is interesting that the top four priority items evidence interest in children. The responses indicate that the Ak Chin would participate in education, given the opportunity. However, as later stated, they would like to participate as a family unit. Educational concerns other than those mentioned in Table 8 were: athletics for youth, vocational agriculture, community government, counselling and activities for youth. Had these items been on the structured interview, surveyors felt they probably would have been popular selections, particularly vocational agriculture and recreational activities for youth.

Of the forty-seven who replied to the question as to their preference for place of instruction, thirty-seven respondents (79 percent) chose the Ak Chin Community Building, located on the reservation, with the family participating as a unit. Ten persons (21 percent) expressed preference for instruction to be provided only for children in the public school.

Table 8

Educational Studies in Which Ak Chin Adults Would Participate

Topic	Number	Percent
How to help children feel worthy	44	84.6
Understanding your teenager	42	80.7
Drug Education	41	79.0
Getting children ready for Public School	40	77.0
Sewing	40	77.0
Indian history & tradition	39	75.0
Adult Basic Education	38	73.0
Child Rearing	37	71.1
How to Shop Wisely	37	71.1
Cooking	33	63.0
Prenatal & Infant Care	28	54.0
Participation in the Anglo Culture	28	54.0

N = 52.

Percentage rounded off to nearest whole number.

Priorities in Education

There has been in the past a widespread notion that Indians are not interested in education. In truth, there is some indication that they do consider education less important than certain other values. (See Table 10.) However, Table 9 shows that the respondents, who were primarily parents, when considering their community needs were concerned about educational matters. A summary description of their response is as shown in Table 9.

It is noted from Table 9 that the largest number of respondents (thirty-seven, or 75.5 percent) felt that learning how to help children learn was important. Reading, speaking English, improvement of school-parent communication, and training for high school equivalency (GED) were also thought to be important.

The data indicate that counselling for youth and adults, on-reservation education for all age groups, drug education, and educational recreation for youth are immediately needed. Vocational training, child guidance, and family life education are also thought to be immediately needed. The preference is that all of these educational opportunities be provided on the reservation.

Valuing of the Ak Chin

What do the Ak Chin value? The survey requested all adult respondents to rank a seven-statement value scale, with number 1 representing the most important value,

Table 9

Educational Needs Which Ak Chin See as Important, Not Important, and Immediately Needed

Educational Offerings	Important		Not Important		Immediately Needed	
	Number	Percent	Number	Percent	Number	Percent
Improve skill in reading	35	71.4	5	10.2	9	18.3
Improve skill in speaking English	35	71.4	2	4.0	12	24.4
Vocational training on Reservation	23	46.9	7	14.3	17	34.7
On-reservation education for all age groups	23	46.9	4	8.0	22	44.9
Improve school-parent communication	30	61.2	4	8.0	15	30.6
Educational recreation for youth on reservation	26	53.0	4	8.0	19	39.7
Vocational counselling for youth and adults	20	40.8	6	12.2	23	46.9
Child guidance education	29	59.0	1	2.0	19	38.7
Drug abuse and other health concerns	24	49.0	4	8.0	21	43.0
How to help children learn	37	75.5	4	8.0	8	16.3

Table 9 (continued)

Educational Offerings	Important		Not Important		Immediately Needed	
	Number	Percent	Number	Percent	Number	Percent
Adult basic education & GED	34	69.4	3	6.1	12	24.4
Indian arts, crafts & Indian History	28	57.1	6	12.2	15	30.6
First-hand experiences off reservation for children & adults (field trips, etc.)	24	49.0	10	20.4	15	30.6
Family life education	29	59.1	3	6.1	17	34.7

N = 49

and number 7 the least important. Survey assistants were instructed to explain the scale and give adequate time for completion. It was felt that to know what the Ak Chin see as valuable products of education would give guidelines as to what should be emphasized in planning programs.

The wording in the scale items was unambiguous to the population, and the pilot study indicated that respondents were able to complete the scale, although it was a new experience to them. Survey Assistants explained the technique for completing the scale, and forty-eight of the fifty-two respondents (youth excluded) rank ordered the seven-point scale. Two Ak Chin respondents were aged and felt they could not concentrate on the task, and one preferred not to answer on the basis that he felt all items were equally valuable.

In order to determine which value the respondents felt to be the most important, a summary frequency distribution of the ratings was compiled. Guilford (1954) indicates that the sum of rank values will provide the best indication of an overall rank position when the results from several judges are combined. Utilizing this technique, the interesting array indicated in Table 10 emerged.

The traditional notion that Indians value acquisition of basic knowledges and skills related to learning and working less than do Anglos was substantiated by the lower ranking of the value related to skill learning.

Table 10

Rank Order of Values the Ak Chin Families Think Are Important to Learn

Value	Ranking on a 7-Point Scale with #1 as Most Important
To have respect for the feelings, ideas and rights of people of all ages	1
To learn respect for law and understand its need for enforcement	2
To learn to cooperate in community growth activities for the good of the Tribe	3
To be trustworthy and dependable in relations with others	4
To know that he is a person capable of doing worthwhile things	5
To acquire the kinds of knowledge and skills to deal with the usual kinds of learning and working tasks expected, both in and out of school	6
To develop an appreciation for beauty existing in nature and in creations of man	7

Table 20 also reflects the Indian's traditional concern for interpersonal relations, as well as the Ak Chin concern for cooperative effort toward tribal growth.

Leadership on the Reservation

To whom do the Ak Chin look for leadership within the Tribe? The three most frequently named as Indians within the Tribe to whom they looked for leadership were: Wilbert Carlyle, Francis Antone, and Jonas Miguel. Others mentioned were LeRoy Narcia, Juan Pablo, Norman Vincent, Matthew Smith, Sr., Leona Kakar, Patrick Smith, Vera Santos, Ralph Miguel, Juan Norris, Mike Smith, Narcia Leonard, Jo Ann Hulse and Tribuies Narcia.

The youth in whom respondents saw emerging potential for leadership were: Paul Antone, Debbie Thomas, LeRoy Narcia, Matthew Smith, Jr., and Hiram Carlyle.

Anglos who live on reservations are often cast in roles of leadership either by their occupation or ability to perceive need. Of the Anglos concerned in some way with the Ak Chin, which ones do the people consider effective leaders? Those most frequently named were: Mr. Wayne Sprawls, Mrs. Eloise Chance, and Mr. Wallace Reed. Others mentioned were Mr. Charles Chance and Mr. Charles Price. Those less frequently mentioned were Reverend Bud Fisher, Mr. Eddie Pratt, Mr. Eddie J. Farrell, and Mr. John Vasquez.

It is often through the effort of those to whom people look for leadership that successful community programs can be launched and maintained.

Opinions of Youth

What are the opinions of the Ak Chin youth regarding their education? It is interesting that virtually all felt that education was important, yet 22 out of 36 (61 percent) had failed in classroom work. All of the respondents, however, were continuing in school. These youth expressed a charitable attitude toward the education they were receiving and tended to feel that their failure was due to their own inadequacy.

To motivate Indian youth toward education and training for work has been considered a problem by the Tribal Governments, the Bureau of Indian Affairs, and by others who have worked with Indians. In addition to the structured opinionnaire, survey assistants were asked to explore with the youth what had helped them in education, or things that had hindered their educational progress. The respondents reported that they were helped by: their own effort, determination to succeed, parent's encouragement and help, studying, and, in one instance, by ability to type.

They were hindered by the following: difficulty in speaking out and asking questions, lack of understanding of school subjects, no place or privacy in which to

study, daydreaming, and a feeling that their teachers did not care about nor understand them.

Only 14 of the youth had chosen an occupation for later life. Career choices, in the main, demanded less than a college education. Occupations mentioned were: auto mechanics, teaching, teacher-aide, nursing, nurses-aide, secretarial work, music, art and coaching.

Boys and girls were equally desirous of working and living on the reservation, as shown in Table 2, and they felt that vocational counselling, as well as vocational training, would be helpful.

Table 11 summarizes the responses of opinions of Ak Chin youth, aged 13 through 18, who were unmarried and continuing in school.

In discussing the need to motivate Indian children with teachers of the Ak Chin Community School, which takes children through second grade, the question was raised as to when the children seemed to lose interest in schooling. It was the opinion of the Ak Chin teachers, (as well as of two teachers from Maricopa Elementary School) that the children progressed satisfactorily at Ak Chin, but tended to get lost within a year or two after transferring to Maricopa. The opinion was expressed that Indian children were better motivated to learn when the classes were small, when the teachers knew and respected them, and when they had much individual attention. Teachers expressed difficulty in keeping the Indian child

Table 11

Opinions of Ak Chin Youth (Aged 13 - 18) Regarding Educational Concerns in the Summer of 1972

Yes	No	No Opinion	Opinionnaire Questions
23	11	2	Do you think you have been successful in school?
25	6	5	Do you consider your education relevant?
33	0	2	Do you believe that education is important?
14	20	2	Have you made plans as to what you want to do?
13	17	6	Are you working toward those plans now?
28	3	5	If you could make a living either on or off the reservation, would you remain on the reservation?
10	17	9	Do you believe that as an adult you will become a leader of your people--the Ak Chin?
27	6	3	Do you find your education in school interesting?
26	8	2	Do you think that, overall, your teachers have been interested in you as a person?
19	14	3	Would you think it helpful to have someone outside your family with whom to discuss your personal concerns and/or problems?
22	8	6	Would you like counselling regarding selection of vocation?

Table 11 (continued)

Yes	No	No Opinion	Opinionnaire Questions
32	2	2	Would you prefer that more recreation be available to you?
27	6	3	Should this recreation be on the reservation?
10	24	2	Are you often absent from school?
8	26	2	Is it necessary for you to be absent often from school?
22	12	2	Have you failed in any of your classroom work?
14	20	2	Do you feel that you are as successful as most students in classroom work?
22	12	2	Do you think that the school could have done more to help you be successful in school?

N = 36.

from "drawing into his shell," and felt they could not always involve them when classes were large and there were many other children with different needs. The Ak Chin school has much more opportunity to involve parents of the children in school activities than does the Maricopa Elementary School. The Ak Chin teachers view this as a positive factor in motivating children to learn.

It is true that Indian youth today are staying in school past the eighteenth birthday, and they do have a higher recorded educational level than their parents (see Table 12). This trend was noted also by Havighurst. (1970b)

The Assessment of Educational Needs of Indian Students in Arizona (1969) observed that throughout the United States there is a unanimous recognition of the fact that basic cultural differences between Indian students and Anglo students exist. However, there is no indication that schools serving predominantly Indian populations are significantly different from those serving Anglo, middle-class students. Buildings, curricula, materials, equipment, etc. are strikingly similar in both.

The study further points out the regrettable facts that many educators, well disposed toward Indians, misinterpret many cultural traits, or cannot identify and relate to the different cultural traits exhibited by their Indian students. And that the inability to adapt to special requirements of Indian students has resulted in the development of feelings of inferiority in the Indian, which,

coupled with isolation and poverty, has thrown many of the Indian youth into despair. This despair is reflected in high incidence of suicide, alcoholism and other drug abuse.

Students interviewed during the course of the Title III study mentioned that the high incidence of Indian public school drop-outs was largely attributable to the fact that Indian students did not "attend" school as much as they "endured" it. In the same study, the analyzed standardized test scores of Indian students statewide were far below the norm in reading, language and other cognitive skills. Truancy and drop-out rates were two to three times the national average. Of those who graduate from high school, their achievement was reported as between the ninth and tenth grades.

The Summary Report of the Indian Needs Assessment Conference, (1969) concluded that the feelings of inferiority and lack of confidence of Indians [which have also been pointed up by the studies of Coombs (1970), Havighurst (1970), and Edington (1969)] is, to a significant extent, the result of friction between the Indian minority and an inflexible school system. The Ak Chin study made no attempt to investigate the Maricopa Elementary School, which the Ak Chin attend beyond second grade, nor the Maricopa High School, although the Youth Opinionnaire gathered the opinions of the youth regarding their education. It is interesting to note that the Ak Chin youth (Table 11) felt

more positive toward their school system of education than other studies would lead one to expect. Sixty-four percent of the youth respondents reported that they felt successful in school; 69 percent thought their education was relevant; 91 percent recognized the importance of education; 72 percent found their education courses interesting; and 71 percent thought teachers were interested in them as persons.

However, it is to be noted that 61 percent had failed in classroom work, 56 percent felt they were not as successful as most students, and 61 percent felt that the school could have helped them more. Couple the latter three findings with the facts that no student reported special assistance of teachers' as "something which helped him in school"; and that when commenting on 'things that hindered him as a student in school' we find such statements as: "work is too difficult," "teachers do not understand Indians," "not enough explanation," "can't speak out and ask questions," and "don't know how to study." We can deduce that at least many of the school and educational problems common to all Indians are at work on the Ak Chin Reservation.

Summary Table 12, a compilation of social characteristics indicated by the data of this study, is prepared for the convenience of future researchers and for Ak Chin educational planners.

Table 12

Summary of Social Characteristics of the
Ak Chin Indians, Summer of 1972

General Attributes		Summary Description
Number of families living on the Reservation . . .		52
Total number living on Reservation		253
Men (married)	47	
Women (married)	49	
Children under 6 years	42	
Children 6 - 12 years	47	
Children 13 - 18	42	
Single Youth - over 18	25	
*Mean Age of Respondents:		
Male		41 yrs.
Female		42 yrs.
Mean Income (Estimated by BIA, 1971)		$ 2,700.00
Education of Adults (N = 96)		
Sex & Grade	Number	Percent
0 - 3 (lower Elem.)		
Male	8	17.
Female	3	.06
4 - 6th (upper Elem.)		
Male	13	27.
Female	15	31.
7th - 8th (Jr. High)		
Male	13	27.
Female	16	33.
9th - 11th		
Male	6	12.
Female	5	10.
Completed High School		
Male	6	12.
Female	9	18.

Table 12 (continued)

General Attributes		Summary Description
Sex & Grade	Number	Percent
Completed GED (High School Equivalency)		
Male	1	.02
Female	1	.02
(Percentages rounded to nearest decimal place)		
*Occupational Description:		
Foreman or Manager of Farms		0
Skilled Workers		0
Semi-skilled workers		11
Unskilled workers		33
Students (adults)		5
Disabled		3
Welfare		3
Unemployed (includes housewives)		33
Employed Males	40	
Employed Females	13	
Total Number Employed		53
*Number desiring adult education		32
*Number requesting vocational education		12
Opinions of Youth (13 - 18) N = 36		
Number who think they will become leaders		10
Number with career plans		14
Number who would like vocational counselling		22
Number who wish to work and live on reservation		28

*Not including youth.

Chapter 5

IMPLICATIONS, DISCUSSION, AND RECOMMENDATIONS

Introduction

There is need for long-term planning for the Ak Chin Reservation in order that purposes can be kept in sight and a basis for evaluation of progress will be available.

With the enactment of Title I and Title III of the Elementary and Secondary Education Act of 1965, and the creation of the Office of Economic Opportunity, funds were allocated to provide compensatory programs for the so-called "disadvantaged" of this country. A need was thus created for research regarding the nature of programs which yielded best results. The collected body of research resulting from compensatory programs of various kinds reveals the fact that for people with special needs; such as is the case with the urban poor, rural poor, minority ethnic groups, the undereducated, etc., it is not possible to affect necessary change by attacking only one area of need at a time. For example, it makes little sense to attend only to school education factors and not consider correlating home education factors, or to attend to personal health problems without considering need for better housing. In other words, to maximize impact, one must consider the problems of the poor as multi-faceted and attack simultaneously as many problems as is practical within the

framework of time and money available.

In examining the data collected from the Ak Chin Survey, it is noted that certain generalized needs are evident. Indeed, there are probably additional needs not revealed by the data. Those which did surface, however, include:

Psychological Needs

- Better self concept
- Feeling of accomplishment
- More confidence
- Motivation to learn
- Feeling of individual worth
- Power of the individual in affecting change

Sociological Needs

- Better housing
- Transportation
- Recreation for all ages
- Framework for cooperative effort

Educational Needs

- Health education, including drug education
- Vocational training
- Career counselling
- Improved elementary education for Indians
- Adult education in many areas, including ways to help children learn, understanding of youth, basic education, family life education, and special interests.

The Ak Chin are an independent tribe who, by and large, have exhibited foresight in the establishment of their land-improvement leasing program, the building of the Ak Chin Community Center, establishment of Headstart and two grades for young children on the reservation, and in their housing development program wherein substandard

houses are being replaced by Tribal Enterprise funds. One might hypothesize that a few additional steps forward would bring this Tribe into a rewarding period of sustained growth. The culture is rich in potentialities, but needs a great constructive force.

The Community School Concept

Dr. Irving Stout (1970) observes that the development of community schools for Indian education would provide a natural starting point in moving forward in education as well as in economic development. The Ak Chin community seems singularly well suited for the community school concept. There is already at hand a functional community center, which has several classrooms, a kitchen, office, and outside courts for basketball, baseball and handball. The survey provided by this study tabulates the data base necessary for planning programs which the Ak Chin consider important, desire, and will support. Such a survey is mandatory before launching a community school, which is, by its nature, sensitive to community needs.

Indians are coming to view programs which are initiated without their knowledge with some suspicion, and rightly so. The time is well past when one group of people can plan an educational program for another group. The genius of the community school is that it evolves according to the wishes, desires and participation of the community it serves. The programs are not brought from the outside and

implemented; rather they spring from expressed need of the people concerned. It is true that every citizen must do his share to make a community school work, but the rewards to each individual involved far exceed the effort expended.

The Community School is not a new notion. The concept was first introduced in the thirties, and while several community schools were successful, the idea did not expand nationwide. It is currently being re-introduced in many areas of the country as a way of offering opportunity for every person, man, woman and child to continue learning. The community school is viewed by Jack Minzey (1972) as a problem-solving technique, which, if properly implemented and carried out, can contribute a great deal to the positive growth of a community. It offers a framework in which many people can work together, and in so doing they begin to realize that good decisions come from the involvement of many people.

Kerensky (1972) defines the community school as a process that attempts to educate and mobilize everyone in the community in the development of educational goals for the community. Moore (1972) characterizes the community school as ". . . a catalytic agent for bringing into concert all of the learning forces, factors, . . . and groups which contribute to a total community education program." Moore recommends the formation of a community council which is willing and able to continuously probe community needs. He

also stresses the need for a skilled administrator who understands the community and is able to communicate with the people in helping build satisfying programs.

A Community School for Ak Chin

In recommending the community school concept for the Ak Chin, it is recognized that factors outside the scope of this study may not allow the establishment of additional school grades at the Ak Chin Community Center, however preferable that might be. In the event that elementary school grades cannot be transferred, the community school concept is still valid, utilizing the preschool and early grades which are present, and adding the full range of activities, education, training and recreation which are normally ascribed to the community school.

In the latter event, it is possible, considering the experience of failure suffered by the Ak Chin in public school settings, that they might wish to eliminate the word "school" and designate their effort as the Ak Chin Community Center.

However finally designated, for purposes of this document, we shall use the traditional title and concept: the Community School, and lift out certain possibilities which are suggested by the data.

As has been pointed out, families are strengthened when they can become associated with each other in common endeavors. The Community Center would provide the place

where they can meet, plan, learn, work and play together.

The Advisory Council and other planning committees of a community school might well be chosen from among those to whom the community looks for leadership. (Chapter 4, page 68). By enlisting the aid of these individuals, both the youth and adult, others may be encouraged to participate.

The community school concept embraces an extensive range of adult education, as well as activities, both educational and recreational, for adults, youth and children. These activities can occur simultaneously in one setting, which fits neatly with the expressed desire of 79 percent of the Ak Chin respondents to have education available for families to participate as a unit.

Resources for Development

The Ak Chin Indian community is uncommonly well arranged to develop a community effort, utilizing the Ak Chin Community building as a focal point for learning, leisure and concerted action to solve community problems as they arise. When emphasis is placed on cross-age interaction with all ages and interests represented in the total program, then all ages (including children) can be involved in meaningful responsibilities to further the satisfaction of all.

The Southwestern Regional Community School Development Center is located at Arizona State University and has

been active in assisting development of community schools in many settings. There is every reason to believe that the center would be favorably inclined toward providing expertise and other assistance in developing such a project for the Ak Chin. It is suggested that the director of the Southwestern Regional Center be contacted with the intention of exploring ways, means and availability of funds for the development of an Ak Chin Community School.

Presently before the Arizona Legislature is a bill (Senate Bill 1049) authorizing appropriation of State funds to assist in developing community schools throughout Arizona. If the bill passes, the possibility of using these funds for the Ak Chin Reservation should be explored.

At the Federal level, the Education Amendments of 1972 provide for the nurturing of community education, particularly for expanded opportunities in career education for all who are interested. The new law also affords strengthened occupational preparation, counselling, and curricular supplement in elementary and secondary schools. In addition, this act provides for literacy classes and courses in basic skills. The data from the Ak Chin Survey clearly indicates that all of these educational opportunities would be well received.

A community school draws on resources from lower or higher education, public and private agencies and institutions as well as business or industrial enterprise.

One resource immediately available to the Ak Chin is Central Arizona Community College, located in Coolidge, Arizona, which has in the past evidenced an active interest in Ak Chin, and has offered basic education, high school equivalency education and intermittent short-term interest programs in Indian history and Indian art through the Adult Education Department. This community college would be interested in offering a wide variety of programs on the reservation.

The U.S. Department of Agriculture Extension Service, attached to the University of Arizona, could doubtless offer much free education in the areas of vocational agriculture, home-making and child-rearing.

Other State and County Agencies offer varied services at little or no cost. The Arizona State Department of Public Instruction, Division of Vocational Education, might be involved to give counselling to youth, as well as to provide vocational training.

Regular festivals and fiestas and community social activities should be a part of the community school activities in order to bring people together in wholesome recreation and fun. Interested outsiders might also be invited, providing new ideas and new faces to increase interest.

Evolvement of Community School

As mentioned earlier, community schools usually

evolve under the direction of a community advisory board. This board should be appointed by and act in concert with the Tribal Council or the Council's designee who spearheads this effort. The first order of business is the selection of the community school director who assumes the responsibility of finding resources for the programs which the community desires. Both men and women have been successful as community school directors, and either might be selected to give direction to the Ak Chin program.

Great care should be taken in the choice of a community school coordinator as he is a key person in the successful development of the community school. It would be to everyone's advantage if the Ak Chin community school coordinator or an assistant to the coordinator were chosen from among those already successfully associated with the Ak Chin or who is an Ak Chin.

Community school directors must possess ability to relate easily to people, be genuinely concerned with their welfare, be able to plan programs, discover resources, and enlist the aid and enthusiasm of others in carrying plans through to successful completion. Throughout every phase of work, he or she must keep closely in touch with the people of the community in order that they continue in their involvement. In the case of Ak Chin, the people, through the means of the needs assessment survey have already indicated what they see as desirable, important and

immediately needed in the way of educational and recreational programs.

In the launching of a successful community school, Tribal Council leadership is also a key. Community needs documented in the foregoing chapter offer great opportunity for enlightened tribal leadership. Indeed, without it, establishment of a reservation-wide effort cannot be undertaken. At the onset, funds may have to be made available by Tribal enterprises in order that initial steps can be taken. The Ak Chin, however, have shown uncommon initiative in the management of their economic establishment through the land-improvement leasing program, and they have shown uncommon independence in improvement of housing. It is to be anticipated that they will also rise to the challenge of affecting a system of community effort to enlist the aid of all the Tribe to better the conditions which presently restrain the people. A community school, developed by the people themselves, under inspired leadership of the Ak Chin Tribal Council could affect this change resulting in the Ak Chin Reservation becoming an exemplary model of Indian economic and educational progress.

Involvement of Youth

Frank Patterson (1963) observes that youth is often considered a troublesome minority, and possibilities of apprenticing them to the needful tasks of community life are overlooked. The Ak Chin youth of age thirteen and above

could certainly be involved in 'needful tasks.' Such tasks will be easily identified as the community school activities bring them to the fore. When youth is challenged to tasks they perceive as useful, they respond in ways that are satisfying and socially constructive.

At present, with no active force for improvement on the reservation, but with the desire to live on the reservation, (see Table 11) the Ak Chin youth are blocked with a sense of powerlessness, hopelessness and frustration. It is conjectured that these factors play an important role in the increase in suicide among the Ak Chin. Help from the outside is seldom the answer. There must be an energy from within the reservation, springing from the Tribe itself, which provides impetus to youth to develop as intelligent citizens. The community school could utilize the help that youth themselves provide in carrying out meaningful interaction of work and education to the profit of both.

It has been reported in Chapter 4, page 58, that 46 percent of the respondents indicated that a member of their family would be interested in training as a teacher or teacher's aide. Should the community school become a viable part of the Ak Chin, an Ak Chin resident who elected to become educated for a social service occupation could anticipate the possibility of employment through the community school endeavors. Ak Chin youth and adults, as quickly as they become trained, should be involved in the

responsibilities of the community school, thus obtaining experience in leadership. It is recommended that scholarships be sought or other ways and means determined for youth who desire to continue into higher education.

Children in the Community School

It has been well documented that when children obtain their basic skills in a familiar and warmly human setting they learn better. It is therefore suggested that consideration be given to increasing space in the Ak Chin Community building by addition of new classrooms or through construction of portable or relocatable classrooms in order to accommodate the Ak Chin children and their teachers through the fifth grade. It is possible that the Maricopa Elementary School District might enter into negotiation with the Ak Chin and provide administration for the Ak Chin Community School. Considering the fact that the Ak Chin children perform well until transferring to Maricopa, one might assume that their academic progress would be better if they remained for a longer time in school at Ak Chin. If children attend the Ak Chin Community school through fifth grade, or roughly until they are eleven years old; the small school, closely affiliated with community concerns, responsive to parent participation in the school, and with the adaptation of the educational system to the special needs of Indians, could be much more effective in overcoming the traditional problems of the Indian student

than could the larger public school setting in Maricopa.

In the early grades, skills are introduced, however, several years are required to reinforce this learning and allow the child to assimilate them into a permanent part of his cognitive structure. If the Ak Chin community school extended at least through the third grade, preferably through fifth, time would be allowed for practice required to assure skill learning, as well as expansion of these skills by instruction, projects, activities and culturally related experiences. The involvement of parents in the school, and the excitement of parents' own learning experiences through adult education will increase motivation of the Indian student to learn and to extend his education. By sixth grade, with his cognitive skills perfected, he can enter the more diverse setting of the public school with confidence and perform with ability necessary to insure success. Should he, despite all, not be successful in the new setting, the Community School at Ak Chin, reacting sensitively to need, can offer tutoring or small group learning to the less able students in order to assist them further.

The Ak Chin, and Indians in general, wish to retain their own culture. There is no need for them to go early to the Maricopa public school where they not only are not absorbed into the Anglo culture, but also may be made to feel inferior because of their differences.

Vicarious experience through audio-visual means should be searched out and used. At the same time, observation of places and events to extend the learning of adults, youth and children should be regularly planned as a part of the Community School.

In the first grades of the Ak Chin Community School, parents and grandparents could be involved as assistants. They would provide resources to the school as well as become personally involved in carrying out programs utilizing these resources. That the Ak Chin would welcome this kind of involvement is documented by survey data. (See Table 7). Parents who wish to reinforce their own skill learning could do so and at the same time assist children in these learnings, providing continuous and interacting home/school learning opportunities. First graders would be afforded much one-to-one instruction as well as broadly based education in those areas which enrich not only reading and basic education, but assist in the development of a good self-concept.

Vocational agriculture should be offered to both boys and girls, utilizing services and materials provided through the Department of Agriculture, as well as through university experimental farms and Ak Chin farms to make this vocational training relevant to the jobs the trainee is planning to undertake. The survey data indicates that the Ak Chin consider such vocational training of high

priority.

Adult Education

It is the nature of the community school to plan and initiate courses, discussion groups, play groups, recreation and resources with all needs and interests in mind. It would be possible, therefore, to tailor such a school to the unique needs of the Ak Chin themselves, provided the Ak Chin will willingly involve themselves. Table 7 indicates their willingness to participate. Classes may carry school credit or not, as desired. Some students may wish to continue their education or receive tutoring to assure success in school; others may become involved in the pursuit of a hobby or interest purely for self-enrichment.

Family life education. A program of parent/child interaction for learning in home and school, in which 77 percent of the respondents expressed interest, could easily be initiated, utilizing resources from education and health services. To help children develop a feeling of worth was an interest of 84 percent of the respondents. An ongoing educational program, well within the cultural context of the Ak Chin, should be available in and coordinated by the community school. Not all classes and discussions need be held in the community building, but should develop as a part of the community school, coordinated through the school, and serve the needs of parents who expressed an interest in

helping their children learn. It is suggested that children and youth, as well as adults, become involved in what Bronfenbrenner (1970) calls "functional courses in human development," which he explains as unlike units on "family life," with material presented through reading, discussion, or role playing, as has been the traditional way of teaching such courses. Bronfenbrenner suggests, instead, that adults, youth and children become involved in observation and participation of infants, preschoolers and early elementary children both in and out of school. They would also study services and facilities available to children and families, such as health care, social services, recreation, and, of course, the schools themselves. If students are to learn to know and understand areas of human tensions and concerns, they need to learn by actual directed experience about the foundations of healthy human family and community relations. There is a need for the Ak Chin, as for all others, to develop attitudes of social understanding and positive cooperation, and to develop a willingness to assume some personal responsibility for promoting better human relations. (Douglas, 1963)

Learning begins in infancy and parents can come together in small groups in either home or school setting, to learn about prenatal and infant care, developmental needs of children, and the ways in which children learn through experience with their environments. The leader of

such a program must be knowledgeable regarding Indian culture and expert in child growth and learning, who will explore information and techniques with the Ak Chin parents to the end that the parents can discover their own best ways of assisting their children to reach their maximum potential. Indian children do need motivation toward education and ways to find self-actualization. The school cannot provide this without cooperation from the home. Such education begins and continues in the home, and parents can become quite knowledgeable as to their role as an early educator of their children.

As the discussion groups expand into preschool education for the children, guidelines may be needed. Headstart offers a program model. Another available model, the Parent-Child Center, was developed under the Office of Economic Opportunity. A guide for establishment of Parent/Child centers was issued (OEO Pamphlet 6108-11, March, 1969) which may be adapted for use at Ak Chin. The Litchfield Project Source Report details a means of developing a parent-child center attached to a public school. (Moore and Stout, 1968).

However, educational activity for the young can also be carried out in the home. To cite one of the many researchers in the area of home education, Klaus and Gray (1969) utilized home visitors to engage parents in the education of their own children supplementary to the

preschool program. Significant differences were noted in mental testing between the control children and those who had been involved in both home and school programs. More recently, Gray (1970) compared a preschool program in a school setting with a home program which helped mothers learn how to foster educational development of their own children. The home program was equally effective, lower in cost, and had the added advantage of diffusing the positive effect of the home program to other children in the family and in the neighborhood. Gray's findings suggest that a home program to teach mothers how to help their children might be either an alternative to or a supplement for a preschool program for children of age 2 - 4 years. Either or both could be coordinated through the community school.

Values

It is observed in Table 10 that the Ak Chin rank respect for others, cooperation for community good and respect for law and order high in the 7-point scale. These virtues are not mere words: they can be shown to work and to be effective in raising the economic standards and education of the Ak Chin.

Only through involvement of the Ak Chin in planning could one be sure that provision was made for these cultural differences, and at the same time provide the Ak Chin children, youth and adults with the tools and skills necessary to become successful, contributing members of the

Tribe and of the larger world.

Community school leadership, if sensitively attuned to these values, can assist in educational planning which augments and builds upon them. A community education structure which provides continuous education, vocational training, family life education, health education, recreation, counselling for youth, and meaningful involvement (as well as employment) of groups for greater community cooperation and growth could be the key to developing support systems to all societal functions.

The common ideals of a people have a force that unites, (U Thant, 1962) and the common values of the Ak Chin may prove to be the agent for resolving or outgrowing their problems, and draw their now discrete activities into one common and sustained way of living; harnessing their energies to progressive improvement of total Tribal life.

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APPENDICES

A. Letter granting permission of the Ak Chin Tribal Council to conduct a survey to determine educational needs.

B. Agendas for Sessions I and II to train survey assistants.

C. Survey Instruments:

   1. Structured Interview
   2. Youth Opinionnaire

D. Flow Chart of Activities

E. Goals and Objectives of the study as set forth in the proposal to the Office of Education for funds to conduct project.

F. Letter of transmittal from Wilbert Carlyle, Ak Chin Tribal Chairman.

APPENDIX A

Letter Granting Permission of the Ak Chin Tribal Council to Conduct a Survey to Determine Educational Needs

April 9, 1971

Mrs. Wynn Wright
Division of Adult Education
1626 West Washington St.
Phoenix, Arizona 85007

Dear Mrs. Wright:

The council met Thursday, April 8, 1971 and gave unanimous approval of the needs survey. The council secretary (Wilbert Carlyle) will be working on some questions which you may be able to use in the instrument. I should get these by next Tuesday and will forward them on to you.

Sincerely yours,

Charles S. Chance

CSC

APPENDIX B

Agendas for Sessions I and II to Train Survey Assistants

AGENDA

TRAINING OF SURVEY ASSISTANTS

FIRST TRAINING SESSION, June 28, 1972

AK CHIN COMMUNITY BUILDING

I. EXPLANATION OF THE STRUCTURED INTERVIEW

See Handout "ITEMS FOR DISCUSSION"

II. DISCUSSION OF ALL SURVEY QUESTIONS ON OPINIONNAIRE

III. INCORPORATION OF SUGGESTED REVISIONS

Handout

ITEMS FOR DISCUSSION

1. Review questions on the structured interview.

   a. Reminder to get answers to the specific questions.

   b. Reminder to record the person's answer, not the interviewer's.

2. Take time to explain reason for the interview and establish a friendly feeling.

   a. We truly want their own ideas about what they wish education to be for their children and themselves.

   b. We hope to get ways and means to implement a program based on their ideas.

   c. The ways and means are easier to get if one can point to the needs and desires of the people themselves.

   d. The study has the blessing and support of the Tribal Council.

3. When you start the interview, try to have as few distractions as possible and try to finish whole interview at one time.

   a. Try to get away from the T.V.

   b. If another member of the family comes in, explain briefly and let him/her help answer the questions.

   c. Read the questions verbally to respondent.

   d. Explain the questions, if necessary, or give example.

   e. If possible, have youth fill in the opinionnaire at the time of your visit.

4. You may or may not be able to set up appointments in advance to do the interviews.

5. If the interview seems too long, we may have to shorten, after pilot interview; however, get all data possible. Gila River is now getting funding as a result of surveys done in the early sixties, so the data is important.

6. Explain that their answers will not be repeated to anyone. When the data is compiled, it will be as numbers and percentages. Names of people will not be included.

7. Be careful in recording data.

8. Explain value-ranking scale.

   a. Put down the respondent's answer. Does not have to be in his own words, but his or her meaning should be clear.

   b. Explanations can be given on the back. The attitudes of the person interviewed can be recorded on the back if you feel this assists in interpretation.

   c. Turn in the cards, completely filled in, immediately. If they are lost, you must re-do the interview.

9. Report any difficulties.

   a. Questions you don't understand.

   b. Questions they don't understand.

   c. Questions that create a bad feeling or resentment.

10. After starting the interview maintain a business-like approach, but help and support where necessary.

11. Do not be tempted to skip interviews because you know the person so well you know what he thinks. Don't use the telephone: go in person.

12. Do not feel that we don't trust you because we check to be sure you did the interview in person.

   a. It is required research procedures that we check on all points of the survey.

   b. We will periodically check with those you interview.

13. When problems or questions arise, check with Mr. or Mrs. Chance. They will call me if necessary.

14. Report by turning in:

   a. Mileage--Speedometer readings
      To_____From_____

b. Cards--Complete.
Read the card carefully while you are doing the interview--then double check before going to another.

c. Number of interviews.

(1) The time of the interview.

(2) Who interviewed.

(3) Date of interview.

See every family--Mr. Chance will supply family names.

Record one interview to be played back next session.

If the tape does not come out clearly, we will role play an interview next session.

Regarding the handling of survey cards:

Check cards AS they are turned in.

Cards must be complete.

Cards must be accurate.

Cards must reflect the opinions of the one interviewed.

Cards should be completed by August 1, if possible.

AGENDA

TRAINING SURVEY ASSISTANTS

SECOND TRAINING SESSION

AK CHIN COMMUNITY BUILDING, 7:30 p.m., July 5, 1972

I. Discussion of pilot interviews

II. Reminder to guard against "leading" the respondent

III. Suggestions for revision of the survey

IV. Importance of accuracy

V. Notification of survey assistants that Project Office will check respondents to be sure they were interviewed.

VI. Distribution of names of families to be interviewed

APPENDIX C

Survey Instruments

1. Structured Interview Administered to the 52 AK Chin families, Summer, 1972
2. Opinionnaire Administered to Ak Chin Youth, Aged 13-18, Summer, 1972

SAMPLE OF INSTRUMENT TO SECURE SURVEY INFORMATION

CARD 1

Papago Indian Reservation

SURVEY INFORMATION

Date_____

Surveyor_____

I. The family

1. Father's name_____Age_____

Mother's name_____Age_____

2. Children under six years

Name	Birth Date	Birth Place

3. Are these children living with both parents____one parent____grandparents____ other relative____

(Explain on back of card if not with parents)

4. Are any of these children handicapped?_____If so, how (explain on back of card)

5. Have there been any deaths in the immediate family?_____

Cause of death_____

CARD 2
The family cont'd.

Date_____
Surveyor_____

Name of family_____

6. Children older than six years

How many_____ Ages_____ Grades in school_____

How many are out of school_____What are they doing_____Where_____
(Use back of card for explanations)

7. Parents' Education — Father — Mother

Do the parents speak English?_____ _____

Where did parents go to school?_____ _____

To what grade did they go in school?_____ _____

8. The home

What type of house?_____

Do they live here all year?_____ If not, where do they go?_____

Does the family have radio____TV____car____electricity____
(Add any comments or explanations on back of card)

CARD 3

The family cont'd.

Date_____

Surveyor_____

Name of family_____

		Father	Mother
9.	Parents' Occupation		
	What is the present occupation?		
	Is this for paid wages?		
10.	What work training has parent had?		
	What work experience has parent had?		

11. Where would you prefer to live if you could make a living:	Father	Mother	Youth
On the reservation			
Off the reservation			

(Give any comments about this on back of card)

CARD 4 Child Rearing Practices and Home Education Last name of family_____
Date_____
Surveyor_____

12. Were your children breast fed?____bottle?____
Age weaned?_____ Age toilet trained_____
Do (did) infants regularly see a doctor?_____ When you or your children are ill, is a doctor readily available_____ How many times have your children seen a doctor this past year?_____ How many times have you seen a doctor?_____

13. When your children misbehave, what is the usual form of punishment?_____
Who punishes? Mother?_____ Father?_____ Other?_____
Do you feel that you understand your children?_____ Youth?_____
What are your children taught at home?
Obedience?_____ Religious belief?_____ Tribal Customs?_____
Traditional arts and crafts?_____ Other?_____

14. Do you insist that children attend school regularly?_____ How many days usually absent per month?_____Do you often discuss school with your children?_____
Do you remind them to study if they forget?_____Is there a place in the home for children to study?_____How many hours a day do children watch T.V._____
Do you read to your children?_____ Do they read to you?_____
If your children have done well in school, why do you think they have succeeded?

_____
If not done well, why not?_____

CARD 5 Participation in Educational Concerns

Last name of family_____
Date_____
Surveyor_____

15. Would you attend weekly meetings over a period of time if they were available in your community to:

_____Discuss best ways of rearing children?
_____Discuss infant care (before and after birth)?
_____Discuss how to help children get ready for public school?
_____Discuss how better to understand your teenager?
_____Discuss how to help children feel worthy as persons?
_____Discuss how to shop for goods more wisely?
_____Discuss different ways to cook foods?
_____Discuss Indian History and traditions.
_____Learn how to make clothing
_____Learn how to read better (Adult basic education)
_____Learn more about use of drugs and why people use them?
_____Learn how to participate more fully in the Anglo culture?
_____Other_____

16. Would you like to have your children instructed in:

_____Ak Chin and other Indian tribal history and traditions?
_____How to make Indian arts and crafts?
_____American Anglo culture

17. Would you like such instruction:

_____In the home
_____In the school
_____In a community program where families participate as a unit?

CARD 6 Educational needs

Last name of family_____
Date_____
Surveyor_____

18. Rank the following statements 1 - 3 as follows: 1 - not important; 2 - important
3 - immediately needed.

_____To improve skill in reading
_____To improve skill in speaking English.
_____To provide vocational training on reservation.
_____To seek government funds to provide on-reservation education for all age groups.
_____To improve school-parent communication.
_____To provide educational recreation for our youth on the reservation.
_____To make available a counselling program to help youth and adults with decisions regarding education and training.
_____To provide education in ways of guiding children so that they will be more successful in school and work.
_____To provide education in first aid and other health concerns (drugs, alcohol, suicide, etc.)
_____To learn how to help our children learn at home.
_____To provide adult basic and GED education on the reservation.
_____To instruct our youth in Indian arts, crafts, customs and traditions in the school.
_____To provide more first-hand experiences off the reservation for children and youth.
_____To provide instruction which will aid parents, children and youth in family relations.

CARD 7 Concern for Educational Leadership

Family_____
Date_____
Surveyor_____

19. Whom do you consider the most effective Indian leader of the Ak Chin?_____
Whom do you consider the most effective Anglo leader in your community?_____
Who is next?_____ a third?_____
Of the youth in your community, whom do you consider as a potential leader of the people, given training and education?_____
Others?_____

20. Would you like a part in shaping school policy if consulted before changes were made of programs started?_____ As a parent, would you like to assist the school in some way if told what was needed?_____

21. Do you usually vote in county, state and national elections?_____ Did you vote in the past year?_____If not, why not?_____Do you vote in tribal elections?_____
Would you like to be able to have your own school board to assist in the operation of the school?_____If yes, would you like these school board members to receive training for the job_____. Would you or any member of your family like to train to become a teacher of Indian children?_____Youth?_____ Adults?_____

22. Do you feel that the Ak Chin school is helping your child?_____The Community's children?_____. If not, what is lacking?_____
Do you think the Maricopa Elementary School is doing a good job of helping Ak Chin children?_____If not, what is lacking?_____
Do you think the Maricopa High School is helping your youth?_____ If not, how could they do better?_____
Do you know any Ak Chin who has attempted suicide?_____Do you know why?_____
How old was the person(s)?_____

CARD 8 Values

Family_____
Date_____
Surveyor_____

23. Please rank in order #1 - 7 what you think is important for a person to learn?

- ☐ To be trustworthy and dependable in relations with others.
- ☐ To know that he is a person capable of doing worthwhile things.
- ☐ To have respect for the feelings, ideas and rights of people of all ages.
- ☐ To learn respect for law and understand its need for enforcement.
- ☐ To develop an appreciation for beauty existing in nature and in creations of man.
- ☐ To learn how to cooperate in community growth activities for the good of the tribe.
- ☐ To acquire the kinds of knowledge and skills to deal with the usual kinds of learning and working tasks expected, both in and out of school.

OPINIONNAIRE OF AK CHIN YOUTH ON EDUCATIONAL CONCERNS

____ Do you think you have been successful in school?

____ Do you consider your education relevant?

____ Do you believe that education is important?

____ Have you made plans as to what you want to do as an adult?

____ Are you working toward those plans now?

____ Would you prefer to go to school on the reservation?

____ Through what grades would you like to go to school on the reservation?

____ If you could make a living either on or off the reservation, would you remain on the reservation?

____ Do you believe that as an adult you will become a leader of your people--the Ak Chin?

____ Do you find your education courses interesting?

____ Do you think that, overall, your teachers have been interested in you as a person?

____ Would you think it helpful to have someone outside your family to discuss your personal concerns?

____ Would you like counselling regarding the selection of a vocation?

____ Do you feel that there should be more recreation available to you?

____ Should this recreation be on the reservation?

____ Are you often absent from school?

____ Is it necessary for you to be absent often from school?

____ Are you failing in any of your classroom work?

____ Do you feel that you are as successful as most students in classroom work?

____ Do you think the school could have done more to help you be successful in schoolwork?

List below three things which would have helped you as a student to be more successful, and three things that have hindered you as a student.

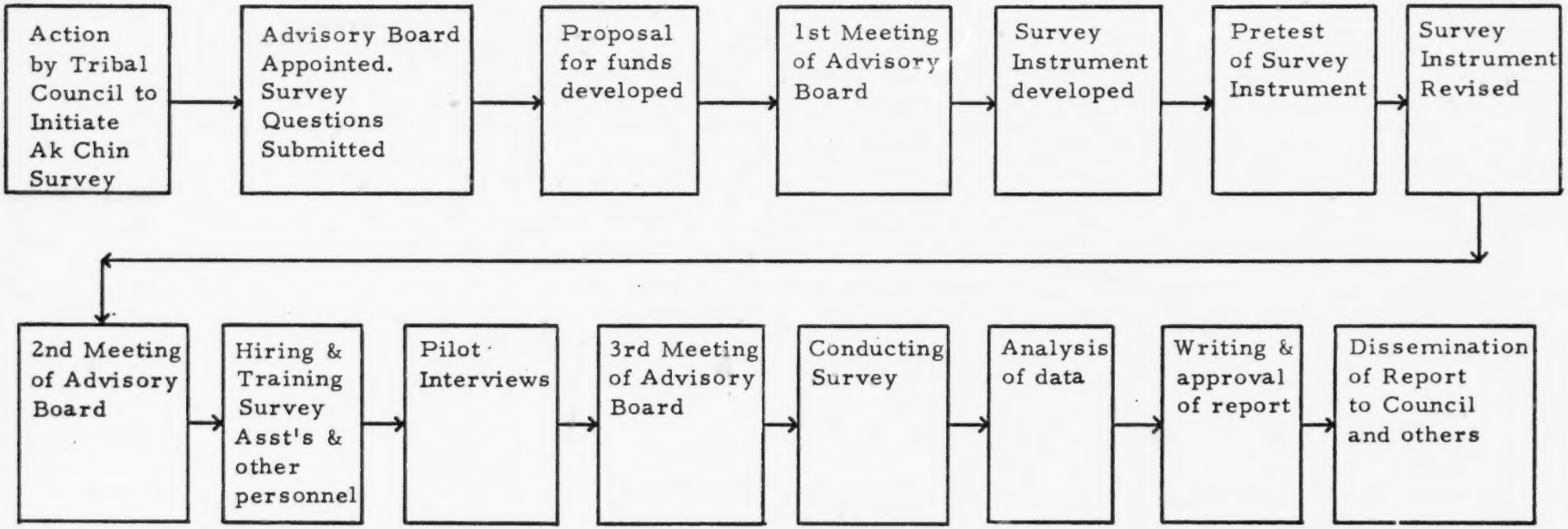
1.	1.
2.	2.
3.	3.

List below the kinds of education/training you would like to have made available to you.

APPENDIX D

Flow Chart of Activities

FLOW CHART OF ACTIVITIES


Action by Tribal Council to Initiate Ak Chin Survey
Advisory Board Appointed. Survey Questions Submitted
Proposal for funds developed
1st Meeting of Advisory Board
Survey Instrument developed
Pretest of Survey Instrument
Survey Instrument Revised
2nd Meeting of Advisory Board
Hiring & Training Survey Asst's & other personnel
Pilot Interviews
3rd Meeting of Advisory Board
Conducting Survey
Analysis of data
Writing & approval of report
Dissemination of Report to Council and others

APPENDIX E

Objectives and Activities of Study as Presented in Application to Office of Education, Region IX, to Conduct the Study

OBJECTIVES AND ACTIVITIES OF THE SURVEY OF AK CHIN INDIAN RESERVATION TO DETERMINE EDUCATIONAL NEEDS

GOAL

1. To assess the educational needs of the Ak Chin Indian Reservation in order to initiate a relevant educational program sufficient to provide Indians dwelling on the Reservation with the information, skills and procedural understanding necessary to maintain said educational program; as well as maintaining effective Tribal management and community organization to meet the ongoing needs of the Reservation residents.

OBJECTIVES AND ACTIVITIES RELATED TO PROCEDURAL ASPECTS OF THE RESEARCH

1.1 After notification of funding, Mr. Charles Chance, Project Director, working in cooperation with others, will hire personnel and set up a project office as an operational base for conducting the survey.

1.1.1 Equipment and materials will be purchased and a secretary-bookkeeper hired by the Project Director. The project staff, including Wynn Wright, Researcher, will interview and hire four survey assistants to conduct the research interviews.

1.1.2 The Advisory Board will meet with Project staff and Researcher to revise the survey instrument.

1.1.2.1 The survey instrument will be examined by the Researcher's Doctoral Committee and Dr. G. D. McGrath, a researcher at Arizona State University who recently completed an educational needs assessment model for the State of Arizona.

1.2 The Researcher, Mrs. Wynn Wright, will train survey assistants during the month of July, 1972 to enable them to conduct the survey and adequately record data.

1.2.1 Mrs. Wright will instruct survey assistants in ways of gaining cooperation of the respondents, how to record data on data sheet, what to do with extraneous information received, how to plan interviews in order to complete them in three months, and other relevant information.

1.2.2 The Researcher will accompany each survey assistant as he conducts one pilot interview in order to clock time required for each interview, monitor efficiency of the Survey Assistant, and note attitude of the ones being interviewed.

1.2.2.1 A report of each pilot interview will be turned in to the project office by Mrs. Wright, Researcher.

1.3 On the basis of information received during pilot interview, the survey instrument will be revised if necessary by the Researcher.

1.4 The Researcher will work with Project staff in setting up office procedures for the recording of data as it is relayed by survey assistants.

1.5 During the months of July, August and September, 1972 the survey will be conducted by the Researcher who will direct and monitor Survey Assistants. The data will be recorded in the project office according to pre-arrangement. The Coordinator will supervise all office procedures.

1.6 During October, 1972 data collected in the survey will be analyzed by the Researcher who will devise visual as well as written means of presenting the data in order that it can be readily understood.

1.7 In the spring of 1973, a final report incorporating all data gathered during the survey, will be prepared by the Researcher, Mrs. Wynn Wright. Mr. and Mrs. Charles Chance, Project Director and Coordinator, after conference with Mrs. Wright, will make a presentation of the report to the Ak Chin Tribal Council.

1.7.1 The final report will be bound and placed in the library of Arizona State University after its approval by the Tribal Council and the Doctoral Committee of Mrs. Wynn Wright, Researcher. The report will thus be made available to others who might wish to make use of it.

1.7.1.1 Completeness of the report and effectiveness of its presentation will be judged by the Doctoral Committee of Mrs. Wynn Wright, Researcher.

1.8 The financial record in substantiation of the survey to assess educational needs of the Ak Chin Indian Reservation, 1973, will be maintained in the Tribal Court Office of the Ak Chin Indian Reservation and will be available to federal audit.

APPENDIX F

Letter of Transmittal from Wilbert Carlyle,

Ak Chin Tribal Chairman

AK-CHIN INDIAN COMMUNITY

ROUTE 1, BOX 12 - MARICOPA, ARIZONA 85239 Phone 568-2379, 836-7931

April 10, 1973

Dr. Thomas D. Clemens
Leader, Task Force on Field Initiated Studies
National Institute of Education
Room 601, Code 600
Washington D.C. 20202

Gentlemen:

On April 8, 1971, official approval to conduct an educational needs survey of the Ak Chin reservation was granted. It is now my pleasure to submit the report of this survey to you, and through you to the Ak Chin people.

I am grateful to the Office of Education for initiating the study and commend Mrs. Wynn Wright, the Researcher of the Project, as well as those who assisted her, particularly Mr. Charles Chance, Mrs. Lena Enos, Mr. Jack Charters and the people of Ak Chin who participated in the study.

It is my hope, as Tribal Chairman, that the hopes and enthusiasms engendered by the study can be fulfilled as the Ak Chin plan ways to meet Ak Chin educational needs as expressed by the people themselves. As Tribal Chairman, I shall do all possible to assist them in these efforts.

The Ak Chin Indians are a strong and proud people, but we have limited resources, and it is likely that considerable time may be required for us to meet our educational goals. However, by working together, in ways suggested in this document, we may yet provide for ourselves the educational opportunities so eagerly desired by us all.

I am happy to submit this report to you in the hope that it may also be helpful to others.

Yours respectfully,

Wilbert D. Carlyle

Wilbert Carlyle, Tribal Chairman
of the Ak Chin Indian Reservation